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[NOTE on Islamic 'Health Principles'] Islam, has some so-called principles of 'health', but it is so extremely garbled with the Haram [not ok/do not/forbidden] / Halal [ok/do/permitted] commands of Muhammad/Allah/Jibril, that it is better to share the Scriptural [KJB] principles, rather than attempt from the basis of Islamic practices, for instance, some so-called health principles are found throughout Islamic literature as [not meant to be exhaustive, nor detailed for either listing]:

1. do not drink alcohol [for the most part, there was an allowance of 40 days repentance]
2. do not eat anything of the Pig [some Jews were turned into pigs]
3. some [ceremonial/Wudu'] washings [hands, arms, etc], blowing the nose [not really for cleanliness, but to get the devil out, having crept in at night], etc.
4. some quarantines [like separating healthy from unhealthy peoples, or staying away from plague areas, or if in a plague area, do not leave [to spread infection]]
5. certain regulations regarding a woman's menses, or men's semen, nature calls [yet has bizzare stipulations, like washing the private parts with uneven [odd-numbered] stones], etc.
6. fasting [from food, drink, sex, etc, but these are for works to expiate sins]
7. fevers [which come from Hellfire], may be treated with water

8. etc.

Yet, even with those seemingly so-called 'beneficial' practices, Islamic sources are replete with equally, if not more so, unhealthy, dangerous and detrimental practices, along with a great deal of mere ceremonialism [rather than for any health benefit]:

1. eating the flesh of camels, horses, onagers, wild donkeys [not domestic], lizards [mastigure; Dhabb; Uromastyx], buzzards, hyenas, rabbit, etc, and many “unclean” [Scriptural] animals, which Scripture [KJB] forbids
2. drinking camels [and other beasts] urine as medicine [see below for details]
3. raping captives, slaves [as many as your right hand possess], then sleeping with ones Muslim wives [up to four, unless you're Muhammad] afterwards [who knows what diseases any one of them had, now all would then share together]
4. dunking a fly that fell into a liquid, for eating or drinking, as medicinal [see below for details]
5. sexual relations with pre-pubescent girls [like Aishah, etc], pregnancies, etc
6. clothes that are not washed after urine is come into direct contact with it [though water is usually poured over the spot/s]
7. a man could divorce his wife, and she could become married to a new husband, consummate the marriage, then dislike her new husband, end up in divorce again, and then after a period of time, go back to her original husband [again sexual disease would be rampant, as also to mention a destruction of any kind of stable family unit], this is also making her lawful [Qur'an] again for her first husband [even if after he divorces her the third time]
8. beating a 'deserving' wife, slave, captive until physical damage is seen [though the face is supposed to be avoided, no broken bones and no blood is external]
9. 'cupping' [a form of blood-raising [to the surface], using a cup and heat, placed over an area]]
10. reciting Ruqyah [divine speech] to cure disease [evil eye, snake bites and scorpion stings, etc]
11. while blood is normally disallowed, however, the eating of the blood of liver and spleen is allowed
12. while dead animals were normally disallowed to be eaten, however, sea-fish and locusts were exemptions, as well as in cases of necessity [all the forbidden things] could be eaten
13. etc.

[11] If a fly falls into ones food, dunk it again, fully, for surely the cure is on the other wing:

[12] The wonderful medicinal properties of drinking camel urine:

[13] Drinking and using water from a polluted well, is 'well' and good:

[14] Drinking water from a polluted source is, donkey-horey:

[15] Pharaoh [of the Exodus; Moses] and Haman [the Agagite in Persia; Esther], co-existed, and apparently Pharaoh of the Exodus tried to built the Highest building ever seen on the earth, the Tower to Heaven [Tower of Babel], by commanding Haman???

[16] Was the Pharaoh killed in the Red Sea and totally lost, or somehow delivered from it and was he really a faithful Muslim?

[17] The Samaritan during the time of Moses, and the golden calf of the Samaritans [northern kingdom of Israel], and an actual mooing golden calf, and Jibril's spirit gives life???

[18] The Qur'an [which is supposed to be “mubeen” [clear]] and Islam, teaches that 'Isa is the “son of Maryam” [Miriam], who herself was the daughter of “Imran” [Amram] and sister to “Harun” [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as “Haman” [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was “Hannah” who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

[19] Noah's [grand] son [Canaan] died in the Flood [which apparently was not global in Islamic sources, for it relates to “Noah's people” only], as an unrighteous Zalimun??? even though in Scripture [KJB] he was not born until after the Flood, and there were not 8 people on board but 80??? and Noah's 950 years of preaching before the flood??? and the Ark rested in the mountain of Judi, near Mosul and not the mountains of Ararat??? and yet we see also the Islamic sources teach that the Islamic 'Isa Resurrected Shem, for a short time, who upon arising, dies almost immediately thereafter??? Noah the first Apostle???

[20] Nuh's wife [Wahila] disbelieved Nuh, calling him a “madman” and is to stay in Hellfire, and Fir'aun's wife [Asiya bint Muzahim, in time of Exodus], not daughter as in the Scriptures [KJB], found Musa, and was later tortured by Fir'aun, and entered Paradise and rejected disbelieving Fir'aun???

[21] The scrambled name game, who's on first???

[22] The Sabaeans, were they a Jewish sect or a Christian sect, did they believe, or did they not believe, or did some believe [Islam]???:

[23] The earlier parts of the Qur'an can be found in the previous scriptures [10 scrolls] of Ibrahim???

[24] The worship of Adam, in [Muslim] Heavenly Paradise [not on earth] by angels, and Allah created Adam to exist on earth, in generations after generations to make mischief and shed blood; and Shaitan and Iblis are Satan the angel or is it jinn???

[25] Adam was 60 cubits (about 30 meters) tall???

[26] If Allah's Spirit is Jibril, as so many Muslim scholars say, how can “the Spirit” be breathed into Adam, to become a living being???

[27] The talking ants [from 3 miles away], a bird [hoopoe], [cows, wolves, shoe-laces and thighs, oh my!] in the days of Solomon [and Muhammad], and the knowledge of this speaking/talking Solomon inherited from David, and the armies of creatures and jinn at his command; and while the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them

all by fire because a single ant bit that prophet [those must be the fire-ants, eh?]???

[28] The case of the Two Women, a dead child [taken by a wolf] and a living child, brought before King David??? Then later Solomon, and the two opposing verdicts???

[29] The almost war with the Queen of Sheba [Islamic 'Bilqis'], who had hairy legs [of which the devils removed with their 'nair', to be able to later marry Sulaiman, who commanded the Shayatin (Satans) to build her a glass house???], and children of the jinn, an Ifrit, half a day to obtain the throne is too slow, and the Greatest Name of Warp-Pipe Technology???

[30] Sulaiman was to go in unto how many wives in a single night, 60, 70, 90, 99, or 100 or what??? or is it more likely just made up as it goes along??? and a half-man???

[31] The death of Sulaiman, the wisest man who ever lived in death, fooling even the jinn???

[32] Moses, their Prophet (supposedly Samuel, who is not actually named in the Qur'an), a king [Talut (Saul)] which was mocked at first for not being fit enough, a refusal to fight, being driven from their homes and children taken as captives, all turn away except a few [the Qur'an confuses the entry into the Promised Land (Canaan) with other events of King Saul, who was not even born until long after Joshua, Judges, and in the time of Samuel], a wooden box (Ark) and the Sakinah (actually the Shekinah glory), being carried by angels is the sign of King Talut's (Sauls) power to reign??? and the testing by a river by king Talut (Saul) for water drinkers [actually Gideon's history], the battle with Jalut (Goliath) in which the whole army advances to attack Jalut (Goliath), not merely David, and the total absence of Joshua in the whole thing:

[33] The awesome looking Cave-men [being 3, 5 or 7 persons [who can be sure right???] and a 'dog' with outstretched paws, being the 4th, 6th, or 8th of them], remaining asleep in the Cave for 300 years (300 solar and add 9 lunar (309 Lunar)), then being awakened for a test of calculating how long the sleep was [this is 'Common Core math' right???], and oh, P.S., don't ever consult a Jew or Christian about this event...

[34] The dead man [apparently it is supposed to be Ezra, or some other, as the Tafsirs are convoluted], that was dead for 100 years, then raised to life again, and given a pop quiz by Allah about how long the man was dead for [how would he know, for according to the Scripture [KJB] the dead know not anything [Job 14:21; Ecclesiastes 9:5,6,10, etc], duh!]:

[35] Ibrahim, and a tiny faith, and the demonstration of the 4 birds (peacock, eagle, raven and cock [rooster], or was it a peacock, dove, crow and cock [rooster], or was it a peacock, dove, crane, and cock [rooster], etc), which Ibrahim was told to cut up, and place their parts on various hills, and he kept the heads near him, and when he was told by Allah to summon them, all the parts whisked through the air [magically] and put themselves back together and became alive again:

[36] All parts of man's flesh and bones decays in death except the immortal, indestructible coccyx [hey I didn't make this stuff up] -

[37] Musa, the many callings unto the Lord, the frustrating peoples, and the almost not slaughtered bright yellow Cow [not too old and not too young now...], so we can lay the smack down on the dead man:

[38] Islamic Adam and Hawwa [Islamic Eve, not mentioned by name in the Qur'an] and Iblis [Satan] and the serpent were sent down from Islamic Heavenly Paradise to earth in differing locations for each:

[??] unverified:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

Surah 11:35 (al-Hilali-Khan translation) -

“... Or they (the pagans of Makkah [Mecca]) say: “He **(Muhammad)** has fabricated it (the Qur'an).” **Say: “If I have fabricated it, upon me be my crimes,** but I am innocent of (all) those crimes which you commit.” ...”

[So be it ... as it is written. ...]

[02] The Qur'an claims that:

[02A] The faithful Muslims are the best of peoples:

Surah 3:110 (al-Hilali-Khan translation, shortened) -

“... You **[*faithful Muslims]** are the best of peoples ever raised up for mankind.”
[*shortened]

Surah 3:110 (al-Hilali-Khan translation) -

“... You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

[02B] Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of creatures:

Surah 98:6 (al-Hilali-Khan translation) -

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...”

*** notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... Narrated Abu Hurairah: Allah's Messenger said: “By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

[03] The Sun sets in a Muddy Pool/Spring of Water, by a people, and the Sun rises in a specific place over a people, both of which places, which Dhul-Qarnain [supposedly Alexander III The Great, was able to travel to], and He also built a wall of Iron overlaid with Copper, between two mountains, to keep out Ya'juj and Ma'juj (Gog and Magog), which would last until the Lord (Allah) comes:

Surah 18:83-86 (al-Hilali-Khan translation) -

“... [v.83] And they ask you about **Dhul-Qarnain** [Two-Horned One, Alexander III the Great; aka in Islamic sources, Al-Ikassar, thinking that the “Al” [of Alexander] is a definite article; and of whom they say was a faithful Muslim, a follower of Allah]. **Say: “I shall recite to you something of his story.”** [v.84] **Verily, We established him in the earth, and We gave him the means of everything.** [v.85] So he followed a way. [v.86] Until, when **he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people.** We (Allah) said (by inspiration): “O Dhul-Qarnain! Either you punish them, or treat them with kindness.” [v.87] **He said: “As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).** [v.88] **“But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions).”** [v.89] Then he followed another way, [v.90] Until, when **he came to the rising place of the sun, he found it rising on a people** for whom We (Allah) had provided no shelter against the sun. [v.91] So (it was)! And We knew all about him (Dhul-Qarnain). [v.92] Then he followed (another) way. [v.93] Until, when **he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.** [v.94] They said: “O Dhul-Qarnain! Verily **Ya'juj and Ma'juj (Gog and Magog)**[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier

between us and them?” [v.95] He said: “That (wealth, authority and power) in which my Lord had established me is better (than you tribute). **So help me with strength (of men), I will erect between you and them a barrier.** [v.96] **“Give me pieces (blocks) of iron;” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow;” then when he had made them (red as) fire, he said: “Bring me molten copper to pour over them.”** [v.97] **So they [Ya'juj and Ma'juj (Go and Magog)] could not scale it or dig through it.** [v.98] (Dhul-Qarnain) said: “This is a mercy from my Lord, but **when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.** [v.99] And on that Day [i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. ...”

[Where is this Iron and Copper wall?]

Surah 18:86 (Pickthall translation) -

“... Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. ...”

Surah 18:86 (Yusuf-Ali translation) -

“... Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People. ...”

Surah 18:86 (Shakir translation) -

“... Until when he reached the place where the sun set, he found it going down into a black sea. And found by it a people. ...”

Surah 18:86 (Arberry translation) -

“... until, when he reached the setting of the sun, he found it setting in a muddy spring, and he found nearby a people. ...”

Sunan Abu Dawud, Volume 4, Book 29, Chapter 1, Number 4002 -

“... 4002. It was narrated that Abu Dharr said: “I was riding behind the Messenger of Allah while he was on a donkey, and the sun was setting. He said: 'Do you know where this (sun) sets?' I said: 'Allah and Messenger know best.' He said: 'It sets in a spring of warm water (fa innaha taghrubu fi 'ainin hamiyah).’” (Sahih) ...”

[04] Semen [sperm] is formed between the ribs and backbone of a man:

Surah 86:5-7 (al-Hilali-Khan translation) -

“... [v.5] So let man see from what he is created! [v.6] He is created from a water gushing forth, [v.7] Proceeding from between the backbone and the ribs. ...”

Surah 86:5-7 (Yusuf-Ali translation) -

“... [v.5] Now let man but think from what he is created [v.6] He is created from a drop emitted- [v.7] Proceeding from between the backbone and the ribs: ...”

[05] The Earth is Flat:

Tafsir al-Jalalayn translation and notation on Surah 13:3 -

“... And He it is Who **spread out, extended [flat], the earth** and set, created, therein firm mountains and rivers, and of every fruit He has made in it two kinds, of every species. He covers, He cloaks, the night, and its darkness, with the day. Surely in that, which is mentioned, are signs, indications of His Oneness, exalted be He, for a people who reflect, upon God’s handiwork. ...”

Tafsir al-Jalalayn translation and notation on Surah 15:19 -

“... And **the earth We have stretched it out, spread it flat**, and cast therein firm mountains, lest it should sway beneath its inhabitants, and caused to grow therein every kind of balanced thing, [every kind of thing] known and determined. ...”

Surah 43:10 (al-Hilali-Khan translation) -

“... Who has **made for you the earth like a bed**, and has made for you roads therein, in order that you may find your way ...”

Tafsir al-Jalalayn translation and notation on Surah 43:10 -

“... He Who **made the earth a cradle for you, a flat resting-place, like a child’s cradle**, and placed for you therein ways, routes, that perhaps you may be guided, to your destinations during your travels; ...”

Tafsir al-Jalalayn translation and notation on Surah 71:19 -

“... And God has **made the earth a flat [open] expanse** for you, ...”

Tafsir al-Jalalayn translation and notation on Surah 79:30 -

“... and after that He **spread out the earth: He made it flat**, for it had been created before the heaven, but without having been spread out; ...”

Tafsir al-Jalalayn translation and notation on Surah 88:20 -

“... [88:20] - “And **the earth, how it was laid out flat?**”, [Tafsir al-Jalalayn translation on Surah 88:20] and thus infer from this the power of God, exalted be He, and His Oneness? The commencing with the [mention of] camels is because they are closer in contact with it [the earth] than any other [animal]. As for His words sutihat, ‘laid out flat’, this on a literal reading suggests that the earth is flat, which is the opinion of most

of the scholars of the [revealed] Law, and not a sphere as astronomers (ahl al-hay'a) have it, even if this [latter] does not contradict any of the pillars of the Law. ...”

Tafsir al-Jalalayn translation and notation on Surah 91:6 -

“... and [by] **the earth** and the One Who **spread it, laid out flat**. ...”

The Scriptures [KJB] teach:

Isaiah 40:22 KJB - It is he that sitteth upon **the circle of the earth**, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

[06] That there are Seven Earths [and Seven Heavens]:

Surah 2:29 (al-Hilali-Khan translation) -

“... He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them **seven heavens** and He is the All-Knower of everything. ...”

Surah 17:44 (al-Hilali-Khan translation) -

“... The **seven heavens** and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. ...”

Surah 23:17 (al-Hilali-Khan translation) -

“... And indeed We have created above you **seven heavens (one over the other)**, and We are never unaware of the creation. ...”

Tafsir al-Jalalayn translation and notation on Surah 21:30 -

“... Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, **We made seven heavens and seven earths** — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness? ...”

Surah 23:86 (al-Hilali-Khan translation) -

“... Say: “Who is (the) Lord of the **seven heavens**, and (the) Lord of the Great Throne?”
...”

Surah 41:12 (al-Hilali-Khan translation) -

“... Then He completed and finished from their creation (as) **seven heavens in two Days and he made in each heaven its affair**. And We adorned **the nearest (lowest) heaven with lamps (stars)**[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. ...”

[The nearest heaven according to Scripture [KJB], is not where the sun, moon and stars dwell, as in the Qur'an [see also Surah 37:6], for that is the second Heaven, but rather the lowest Heaven, or first Heaven, Scripturally [KJB] is where the fowls of the air fly. Also, according to Scripture, there are not seven Heavens, but rather 3, the 3rd being where JEHOVAH God Himself dwells. See Genesis 1:8,14-18,20; 2 Corinthians 12:2]

Surah 65:12 (al-Hilali-Khan translation) -

“... It is Allah Who has created **seven heavens and of the earth the like thereof (i.e. seven)**. His Command descends between them (heavens and earth), that you may know that Allah surrounds all things in (His) Knowledge. ...”

Tafsir al-Jalalayn translation and notation on Surah 65:12 -

“... God it is Who created **seven heavens, and of earth the like thereof, that is to say, seven earths**. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from **the seventh heaven to the seventh earth**, that you may know (li-ta‘lamū is semantically connected to an omitted clause, that is to say, ‘He apprises you of this creation and this sending down [that you may know]’), that God has power over all things and that God encompasses all things in knowledge. Medinese, consists of 12 verses. ...”

Surah 67:3 (al-Hilali-Khan translation) -

“... Who has created the **seven heavens one above another**; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” ...”

Surah 71:15 (al-Hilali-Khan translation) -

“... See you not how Allah has created **the seven heavens one above another?** ...”

Surah 78:12 (al-Hilali-Khan translation) -

“... And We have built above you **seven strong (heavens)**, ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 632 -

“... Narrated Said bin Zaid: Allah's Apostle said, “Whoever usurps the land of somebody unjustly, his neck will be encircled with it down **the seven earths** (on the Day of Resurrection).” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 633 -

“... Narrated Abu Salama: That there was a dispute between him and some people (about a piece of land). When he told 'Aisha about it, she said, “O Abu Salama! Avoid taking the land unjustly, for the Prophet said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down **the seven earths.**” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 634 -

“... Narrated Salim's father (i.e. 'Abdullah): The Prophet said, “Whoever takes a piece of the land of others unjustly, he will sink down **the seven earths** on the Day of Resurrection.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 417 -

“... Narrated Muhammad bin Ibrahim bin Al-Harith: from Abu Salama bin 'Abdur-Rahman who had a dispute with some people on a piece of land, and so he went to 'Aisha and told her about it. She said, “O Abu Salama, avoid the land, for Allah's Apostle said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with it down **seven earths.**” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 418 -

“... Narrated Salim's father: The Prophet said, “Any person who takes a piece of land unjustly will sink down **the seven earths** on the Day of Resurrection.” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 420 -

“... Narrated Said bin Zaid bin Amr bin Nufail: That Arwa sued him before Marwan for a right, which she claimed, he had deprived her of. On that Said said, “How should I deprive her of her right? I testify that I heard Allah's Apostle saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down **seven earths** on the Day of Resurrection.” ...”

[07] The Sun orbits the Earth:

Surah 36:38-40 (al-Hilali-Khan translation) -

“... [v.38] And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. [v.39] And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. [v.40] It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ...”

[08] Human embryo's go through a blood clot stage:

Surah 22:5 (al-Hilali-Khan translation) -

“... O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it) clear to you) i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). ...”

Surah 23:13-14 (al-Hilali-Khan translation) -

“... [v.13] Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (woman of the woman). [v.14] The We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators. [1] ...”

Surah 40:67 (al-Hilali-Khan translation) -

“... It is He, Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before, – and that you reach an appointed term in order that you may understand. [1] ...”

Surah 71:14 (al-Hilali-Khan translation) -

“... While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (V.23:13,14)]. ...”

Surah 75:37-39 (al-Hilali-Khan translation) -

“... [v.37] Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)? [v.38] Then he became an 'Alaqah (a clot); then (Allah) shaped and fashioned (him) in due proportion.[1] [v.39] And made of him two sexes, male and female. ...”

Surah 96:2 (al-Hilali-Khan translation) -

“... He has created man from a clot (a piece of thick coagulated blood). ...”

[Surah 96, is called Al-Alaq (the Clot, Read)]

“... Narrated 'Abdullah bin Mus'ud: Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise. ...”

[09] The Sky would fall on the Earth if Allah did not hold it up:

Surah 17:92 (al-Hilali-Khan translation) -

“... Or you **cause the heaven to fall upon us in pieces, as you have pretended**, or you bring Allah and the angels before (us) face to face; ...”

Surah 22:65 (al-Hilali-Khan translation) -

“... See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? **He withholds the heaven from falling on the earth except by His Leave**. Verily, Allah is, for mankind, Full of Kindness, Most Merciful. ...”

Surah 26:187 (al-Hilali-Khan translation) -

“... “So **cause a piece of the heaven to fall on us**, if you are of the truthful!” ...”

Surah 52:44 (al-Hilali-Khan translation) -

“... And if they were to see **a piece of the heaven falling down**, they would say: “Clouds gathered in heaps!” ...”

[10] Stars are missiles/weapons that Allah uses to punish devils that try to sneak into Paradise or steal information passed down in the heavens:

Surah 6:97 (al-Hilali-Khan translation) -

“... It is He Who has set the stars **[1]** for you, so that you may guide your course with their help through the darkness of the land and the sea, We have (indeed) explained in detail Our Ayat (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know. ...”

[1] “... (v.6:97) (About the) Stars. Abu Qatadah mentioned Allah's Statement: “And We have adorned the nearest heaven with lamps,” (v.67:5) and said, “The

creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge.” (Sahih Al-Bukhari, Vol. 4, Chap. 3, P. 282). ...”

Surah 15:16-18 (al-Hilali-Khan translation) -

“... [v.16] And indeed, We have put the big stars in the heaven and We beautified it for the beholders. [v.17] And We have guarded it (near heaven) from every outcast Shatian (devil). [v.18] Except him (devil) who steals the hearing then he is pursued by a clear flaming fire. ...”

Tafsir al-Jalalayn translation and notation on Surah 15:16-18 -

“... [15:16] And verily We have placed in the heaven constellations, twelve [of them]: Aries, Taurus, Gemini, Cancer, Leo, Virgo (al-sunbula), Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces, which are the mansions of the seven orbiting planets: Mars rules Aries and Scorpio, Venus: Taurus and Libra, Mercury: Gemini and Virgo, the Moon: Cancer, the Sun: Leo, Jupiter: Sagittarius and Pisces, and Saturn: Capricorn and Aquarius; and We have adorned it, with [these] planets, for beholders; [15:17] and We have guarded them, with meteors, from every outcast devil; [15:18] except the one who listens by stealth — he is pursued by a clear flame, a shining meteor that burns him, or pierces him or drives him insane. ...”

Surah 37:6-10 (al-Hilali-Khan translation) -

“... [v.6] Verily We have adorned the near heaven with the stars (for beauty). [v.7] And to guard against every rebellious devil. [v.8] They cannot listen to the higher group (angels) for they are pelted from every side. [v.9] Outcast, and theirs is a constant (or painful) torment. [v.10] Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. ...”

Tafsir al-Jalalayn translation and notation on Surah 37:6-10 -

“... [37:6] We have indeed adorned the lowest heaven with an adornment, the stars, that is to say, [adorned] with their light or with them [the stars] (the genitive annexation [bi-zīnati'l-kawākib] is for explication; similarly [explicative] is the reading of bi-zīnatin, ‘with an adornment’, with nunation, [the adornment] explained as being ‘the stars’); [37:7] and to guard (wa-hifzan is in the accusative because of an implied verb) that is to say, ‘We have guarded it with meteors’, from every (min kulli is semantically connected to the implied verb) any rebellious devil, who is a transgressor, in rebellion against obedience. [37:8] They, namely, the devils (lā yasma‘ūna, this is [the beginning of] a new sentence) cannot listen in — this ‘listening’ of theirs represents that faculty with which they memorise [what they hear] — on the High Council, the angels in the heavens (the [normally transitive verb] al-samā‘ is complemented with the preposition ilā, ‘to’ [here ‘in on’] because it includes the additional sense of ‘paying attention’ [while listening]; a variant reading has yassamma‘una, which is actually yatasamma‘una, the tā’ have been assimilated with the sīn), for they, the devils, are pelted, with flames, from

every side, from the remotest regions of the heavens, [37:9] to repel [them] (duhūran is a verbal noun from daharahu, meaning, ‘he repelled him, driving him away’; it is an object denoting reason) and theirs, in the Hereafter, is an everlasting chastisement; [37:10] except him who snatches a fragment (al-khatfa is the verbal noun, that is to say, ‘[that] one time’; the exceptive clause refers to the subject [of the verb] yasma‘ūna, in other words, ‘the only devil that is able to listen is the one that hears a word from the angels and snatches it away quickly’) and who is then pursued by a piercing flame (shihāb is a meteor) that pierces him, or burns him or robs him of his senses. ...”

Surah 41:12 (al-Hilali-Khan translation) -

“... Then He completed and finished from their creation (as) seven heavens in two Days and he made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. ...”

Surah 67:5 (al-Hilali-Khan translation) -

“... And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire. ...”

Tafsir al-Jalalayn translation and notation on Surah 67:5 -

“... [67:5] And verily We have adorned the lowest heaven, the one closest to the earth, with lamps, with stars, and made them missiles against the devils, should they [attempt to] listen by stealth, in which case a meteor of fire detaches itself from the star, just like a brand is taken from a fire, and either kills that jinn or deprives him of his senses: it is not that the star itself is displaced from its position; and We have prepared for them the chastisement of the Blaze, the ignited Fire. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 90-91 paragraphs 130-132 -

“... [page 90 paragraph 130] As to the Arab soothsayers they had been visited by satans from the jinn with reports which they had secretly overheard before they were prevented from hearing by being pelted with stars. Male and female soothsayers continued to let fall mention of some of these matters to which the Arabs paid no attention until God sent him and these things which had been mentioned happened and they recognized them. When the prophet's mission came the satans were prevented from listening and they could not occupy the seats in which they used to sit and steal the heavenly tidings for they were pelted with stars, and the jinn knew that that was due to an order which God had commanded concerning mankind. God said to His prophet Muhammad when He sent him as he was telling him about the jinn when they were prevented from listening and knew what they knew and did not deny what they saw; 'Say, It has been revealed to me that a number of the jinn listened and said “We have heard a wonderful Quran which guides to the right path, and we believe in it and we will not associate anyone with out Lord and that He (exalted be the glory of our Lord) hath not chosen a wife or a son. A

foolish one among us used to speak lies against God, and we had thought men and jinn would not speak a lie against God and that when men took refuge with the jinn, they increased them in revolt,” ending with the words: “We used to sit on places therein to listen; he who listens now finds a flame waiting for him. We do not know whether evil is intended against those that are on earth or whether their Lord wishes to guide them in the right path”¹. When the jinn heard the Quran they knew that they had been prevented from listening before so that men would be confused with the tidings which came from God about it when the proof came and doubt was removed; so they believed and acknowledged the truth. Then 'They returned to their people warning them, saying, O our people we have heard a book which was revealed after Moses confirming what went before it, guiding to the truth and to the upright path.'²

[page 90 paragraph 131] In reference to the saying of the jinn, 'that men took refuge with them and they increased in revolt', Arabs of the Quraysh and others when they were journeying and stopped at the bottom of a vale to pass a night therein used to say, 'I take refuge in the lord of this valley of the jinn tonight from the evil that is therein' (135).

[1] Surah 72:1ff; [2] Surah 46:28

[page 91 paragraph 131] Ya'qub b. 'Utba b. al-Mughira b. al-Akhans told me that he was informed that the first Arabs to be afraid of falling stars when they were pelted with them were this clan of Thaqif, and that they came to one of their tribesmen called 'Amr b. Umayya, one of B. 'Ilaj who was a most astute and shrewd man, and asked him if he had noticed this pelting with stars. He said: 'Yes, but wait, for if they are the well-known stars which guide travellers by land and sea, by which the seasons of summer and winter are known to help men in their daily life, which are being thrown, then by God! it means the end of the world and the destruction of all that is in it. But if they remain constant and other stars are being thrown, then it is for some purpose which God intends towards mankind.'

[page 91 paragraph 132] Muhammad b. Muslim b. Shihab al-Zuhri on the authority of 'Ali b. al-Husayn b. 'Ali b. Abu Talib from 'Abdullah b. al-'Abbas from a number of the Ansar mentioned that the apostle of God said to them, 'What were you saying about this shooting star?' They replied, 'We were saying, a king is dead, a king has been appointed, a child is born, a child has died.' he replied, 'It is not so, but when God has decreed something concerning His creation the bearers of the throne hear it and praise Him, and those below them praise Him, and those lower still praise him because they have praised, and this goes on until the praise descends to the lowest heaven where they praise. They they ask each other why, and are told that it is because those above them have done so and they say, “Why don't you ask those above you the reason?”, and so it goes on until they reach the bearers of the throne who say that God has decreed so-and-so concerning His creation and the news descends from heaven to heaven to the lowest heaven where they discuss it, and the satans steal it by listening, mingling it with conjecture and false intelligence. They they convey it to the soothsayers and tell them of it, sometimes being wrong and sometimes right, and so the soothsayers are sometimes right and sometimes wrong. Then God shut off the satans by these stars with which they were pelted, so soothsaying has been cut off today and no longer exists.'...”

[11] If a fly falls into ones food, dunk it again, fully, for surely the cure is on the other wing:

Sahih al-Bukhari, Volume 4, Book 54, Number 537 -

“... Narrated Abu Huraira: The Prophet said “If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.” ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 673 -

“... Narrated Abu Huraira: Allah's Apostle said, “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i e. the treatment for that disease.” ...”

Sunan an Nasa'i, Volume 5, Book 41, Chapter 11, Number 4267 -

“... **4267.** It was narrated from Abu Sa'eed Al-Khudri that the Prophet said: “If a fly falls into the vessel of one of you, let him dip it in.” (Hasan) ...”

“**[Comments]**... 1. 'Let him dip it in': Of course, if it is immersed, it is likely to die (especially when the food is hot). Thus, we learn that in the case of the fly, etc., the drink does not become polluted if they die in it.

2. In another version, Allah's Messenger explained that in one of the fly's wings is disease, in the other is a cure. When it falls into anything, the fly dips its wing containing disease. You, therefore, immerse the other wing also, so that it would work as a cure or antidote against that disease. ...”

Sunan Abu Dawud, Volume 4, Book 26, Chapter 48, Number 3844 -

“... **3844.** It was narrated that Abu Hurairah said: “The Messenger of Allah said: 'If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.’” (Sahih) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3504 -

“... **3504.** Abu Sa'eed narrated that the Messenger of Allah said: “On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poisons first and holds back the cure.” (Hasan) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3505 -

“... **3505.** “It was narrated from Abu Hurairah that the Prophet said: "If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure.” (Sahih) ...”

[Comments]

- a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.
- b. Allah has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.
- c. Allah has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allah upon human beings. ...”

[12] The wonderful medicinal properties of drinking camel urine:

Sahih al-Bukhari, Volume 6, Book 60, Number 134 -

“... Narrated Abu Qilaba: That he was sitting behind Umar bin Abdul Aziz and the people mentioned and mentioned (about At-Qasama) and they said (various things), and said that the Caliphs had permitted it. 'Umar bin 'Abdul 'Aziz turned towards Abu Qilaba who was behind him and said. “What do you say, O 'Abdullah bin Zaid?” or said, “What do you say, O Abu Qilaba?” Abu Qilaba said, “I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle.” 'Anbasa said, “Anas narrated to us such-and-such.” Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' **The Prophet said,** 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and **drink of their milk and urine.**' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Apostle?' 'Anbasa said, “I testify the uniqueness of Allah!” Abu Qilaba said, “Do you suspect me?” 'Anbasa said, “No, Anas narrated that (Hadith) to us.” Then 'Anbasa added, “O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you.” ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 590 -

“... Narrated Anas: The climate of Medina did not suit some people, so **the Prophet ordered them to** follow his shepherd, i.e. his **camels, and drink their milk and urine (as a medicine). So they** followed the shepherd that is **the camels and drank their milk and urine till their bodies became healthy.** Then they killed the shepherd and drove away the camels. When the news reached the Prophet he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 623 -

“... Narrated Anas bin Malik: Some people from the tribes of 'Ukl and 'Uraina came to

Allah's Apostle and embraced Islam and said, "O Allah's Apostle! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So **Allah's Apostle ordered that they be given some camels** and a shepherd, and **ordered them to go out with those camels and drink their milk and urine**. So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet he sent in their pursuit (and they were caught and brought). The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 672 -

"... Narrated Abu Tha'laba Al-Khushani: The Prophet forbade the eating of wild animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or **drink the bile of wild animals or urine of camels?**" **He replied, "The Muslims used to treat themselves with that and did not see any harm in it.** As for the milk of she-asses, we have learnt that Allah's Apostle forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said, "Abu Idris Al-Khauilani told me that Allah's Apostle forbade the eating of the flesh of every wild beast having fangs." ..."

Sahih al-Bukhari, Volume 8, Book 82, Number 794 -

"... Narrated Anas: Some people from the tribe of 'Ukl came to the Prophet and embraced Islam. The climate of Medina did not suit them, so **the Prophet ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine).** They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die. ..."

Sahih al-Bukhari, Volume 8, Book 82, Number 797 -

"... Narrated Anas bin Malik: A group of people from 'Ukl (or 'Uraina) tribe – but I think he said that they were from 'Ukl came to Medina and (they became ill, so) **the Prophet ordered them to go to the herd of (Milch) she camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it,** and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle") ..."

Sahih Muslim, Book 016, Chapter 2, Number 4130 -

“... Anas b. Malik reported that some people belonging (to the tribe) of 'Uraina came to Allah's Messenger (may peace be upon him) at Medina, but they found its climate uncogenial. So **Allah's Messenger** (may peace be upon him) **said to them: If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so** and were all right. They then fell upon the shepherds and killed them and turned apostates from Islam and drove off the camels of the Prophet (may peace be upon him). This news reached Allah's Apostle (may peace be upon him) and he sent (people) on their track and they were (brought) and handed over to him. He (the Holy Prophet) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4131 -

“... Anas reported: Eight men of the tribe of 'Ukl came to Allah's Messenger (may peace be upon him) and swore allegiance to him on Islam, but found the climate of that land uncogenial to their health and thus they became sick, and they made complaint of that to **Allah's Messenger** (may peace be upon him), and he **said: Why don't you go to (the fold) of our camels along with our shepherd, and make use of their milk and urine. They said: Yes. They set out and drank their (camels') milk and urine** and regained their health. They killed the shepherd and drove away the camels. This (news) reached Allah's Messenger (may peace be upon him) and he sent them on their track and they were caught and brought to him (the Holy Prophet). He commanded about them, and (thus) their hands and feet were cut off and their eyes were gouged and then they were thrown in the sun, until they died. This hadith has been narrated on the authority of Ibn al-Sabbah with a slight variation of words. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4132 -

“... Anas b. Malik reported that some people of the tribe of 'Ukl or 'Uraina came to Allah's Messenger (may peace be upon him), and they found the climate of Medina uncogenial. **Allah's Messenger** (may peace be upon him) **commanded them to the milch she-camels and commanded them to drink their urine** and their milk. The rest of the hadith is the same (and the concluding words are): “Their eyes were pierced, and they were thrown on the stony ground. They were asking for water, but they were not given water.” ...”

Sunan An Nasa'i, Volume 5, Book 37, Chapter 7, Number 4029 -

“... 4029. Anas bin Malik narrated that a group of eighty people from 'Ukl came to the Prophet, but the climate of Al-Madinah did not suit them and they fell sick. They complained about that to **the Messenger of Allah and he said: “Why don't you go out with our herdsman and drink the milk and urine of the camels?”** They said: “Yes (we will do that).” They went out and drank some of the (camels) milk and urine, and they recovered. They they killed the herdsman of the Messenger of Allah, so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes. [1] and left them in the sun to die. (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 37, Chapter 3, Number 4364 -

“... 4364. It was narrated from Hammad, from Ayyub, from Abu Qilabah, from Anas bin Malik that some people from 'Ukl – or he said: from 'Urainah – came to **the Messenger of Allah** but they found that the climate of Al-Madinah made them **unwell, so the Messenger of Allah told them to go to the milch-camels and drink their urine** and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allah and drove off the camels. News of that reached the Prophet at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the Harrah [1] where they asked for water but were not given any. (Sahih)

Abu Qilabah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allah and His Messenger.”

[1] Al-Harrah: A well known area full of black volcanic rocks near Al-Madinah. See Tuhfat Al-Ahwadhi no. 72. ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 30, Number 3503 -

“... 3503. It was narrated from Anas that some people from 'Urainah came to **the Messenger of Allah** but they were averse to the climate of Al-Madinah. **He said: “Why don't you go out to a flock of camels of ours, and drink their milk and urine.” And they did that. (Sahih)**

[Comments]

- a. These people were from the tribe of 'Ukl and came from the place 'Uraynah'.
- b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
- c. Camels milk is useful for treating enlargement of the stomach.
- d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed. ...”**

[13] Drinking and using water from a polluted well, is 'well' and good:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Abu Sa'id said, “It was said: “O Messenger of Allah, **can we perform Wudu' with the water of the well of Buda'ah for it is a well in which rubbish and the flesh of dogs are thrown.**” **He said: (Water is pure and nothing makes it impure.)** This was recorded by Ash-Shafi'i and Ahmad, who graded it **Sahih**, and also by **Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasa'i.**” ...”

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 66 -

“... 66. Abu Sa'eed Al-Khudri narrated that **the Messenger of Allah was asked: “Should we perform the Wudu' from the well of Buda'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?”**[1] **The Messenger of Allah replied: “Water is pure, and nothing impurifies it.”** (Hasan) ...”

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 67 -

“... 67. Abu Sa'eed Al-Khudri narrated that he heard someone say to **the Messenger of Allah: “Water is drawn out for you from the well of Bud'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown.”** So the Messenger of Allah replied: **“Indeed, water is pure, and nothing impurifies it.”** (Hasan)

Abu Dawud said: “I heard Qutaibah bin Sa'eed say that he asked the care-taker of the well of Buda'ah how deep it was. He replied: 'The highest level it reached is below the belly (i.e., if a person stands in it).' He (Qutaibah) asked: 'And its lowest level?' He replied: 'Below the 'Awrah (the knees).’”

Abu Dawud added: And I too estimated the well of Buda'ah with my Rida' (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that it's width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And **I saw water inside it that was discolored.** ...”

Jami at-Tirmidhi, Volume 1, Book 1, Chapter 49, Number 66 -

“... 66. Abu Sa'eed Al-Khudri narrated: **“It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?’ Allah's Messenger said: 'Indeed water is pure, nothing makes it impure.’”** (Hasan)

Abu 'Eisa said: This Hadith is Hasan. Abu Usamah (one of the narrators) has done very well with this Hadith. **No one has reported the Hadith of Abu Sa'eed about the well of Buda'ah better than what Abu Usamah reported. And this Hadith has been reported from more than one route from Abu Sa'eed.**

There are narrations on this topic from Ibn 'Abbas and 'Aishah. ...”

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 327 -

“... 327. It was narrated that Abu Sa'eed Al-Khudri said: “It was said: **'O Messenger of Allah, you perform Wudu' from the well of Buda'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?’** He said: **'Water is pure and it is not made impure by anything.’”** (Hasan) ...”

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 328 -

“... 328. It was narrated from Ibn Abi Sa'eed Al-Khudri that his father said: **“I passed by the Prophet when he was performing Wudu' from the well of Buda'ah. I said: 'Are you performing Wudu' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.'” (Sahih) ...**”

[14] Drinking water from a polluted source is, donkey-horey:

Sunan Ibn Majah, Volume 1, Book1, Chapter 76, Number 520 -

“... 520. It was narrated that Jabir bin 'Abdullah said: **“We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allah came to us and said: 'Water is not made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us.” (Da'if) ...**”

[Now, some muslims will certainly attempt to lessen this aHadith, by saying it is classified as “Da'if”, but “Da'if” only means weak [according to the chain of narration system, which there was no such chain system involved at the time of Muhammad], not untrue. The 'comments' of the aHadith, attempt to eliminate the portion of the 'carcass of a donkey' by saying it was unverified, and thus 'Munkar' (denounced), but comments hold not the weight of the original transmission, nor also that it was unverified/ungiven by other sources, for varying sources, will have additional information that other sources do not have (i.e. compare certain Sahih narrations/chains in 'al-Bukhari' to 'Muslim', in which there are clear differences/additions), thus is the nature of narrations and their varying chains. The comments for this aHadith is merely an attempt to down play the seriousness of what 'Allah' and 'His Messenger [Muhammad] said/did/allowed/taught/gave for emulation.]

[15] Pharaoh [of the Exodus; Moses] and Haman [the Agagite in Persia; Esther], co-existed, and apparently Pharaoh of the Exodus tried to built the Highest building ever seen on the earth, the Tower to Heaven [Tower of Babel], by commanding Haman???

Surah 28:6,8,38 (al-Hilali-Khan translation) -

“... [v.6] And to establish them in the land, and We let **Fir'aun (Pharaoh) and Haman** and their hosts receive from them that which they feared. ... [v.8] Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, **Fir'aun (Pharaoh), Haman** and their hosts were sinners. ... [v.38] **Fir'aun (Pharaoh) said: “O chiefs! I know not that you have an ilah (a god) other than me. So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilah (God) of Musa (Moses);** and verily, I think that he [Musa (Moses)] is one of the liars. ...”

Tafsir of al-Jalalayn on Surah 28:8 -

“... [28:8] Then Pharaoh's folk, aids, picked him up, with him [still] in the basket, the morning following that night — it was placed him in front of him [Pharaoh]

and then opened and **Moses** was brought out of it, sucking milk from his thumb — to be, at the end of the affair, an enemy, slaying their menfolk, and a [cause of] grief to them, enslaving their womenfolk (a variant reading [for hazanan] is huznan, both of which are alternative forms of the verbal noun, and it functions as an active participle, derived from hazanahu, which is like ahzanahu, ‘he caused him grief’). **Truly Pharaoh and, his minister, Hāmān**, and their hosts were sinners, that is, disobedient, and **so they were punished at his [Moses’s] hands. ...**”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Allah says of **Fir'awn** – may Allah curse him – that **he said to his minister Haman: ...**”

“... (So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh in order that I may look at the God of Musa;) **He commanded his minister and adviser Haman** to bake bricks for him, i.e. , to make bricks in order to build a Sarh, a exalted towering palace. ...”

“... (And **Fir'awn said: “O Haman! Build me a Sarh that I may arrive at the ways – the ways of the heavens, and I may look upon the God of Musa**, but verily, I think him to be a liar.” Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction) (40:36-37). **Fir'awn built this tower, which was the highest structure ever seen on earth**, because he wanted to show his people that Musa was lying when he claimed that there was a God other than Fir'awn. ...”

Surah 29:39 (al-Hilali-Khan translation) -

“... And (We destroyed also) Qarun (Korah), **Fir'aun (Pharaoh), and Haman**. And indeed **Musa (Moses) came to them** with clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment). ...”

Surah 40:23-24,36,37 (al-Hilali-Khan translation) -

“... [v.23] And indeed **We sent Musa (Moses)** with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority. [v.24] **To Fir'aun (Pharaoh), Haman** and Qarun (Korah), but they called (him): “A sorcerer, a liar!” ... [v.36] **And Fir'aun (Pharaoh) said: “O Haman! Build me a tower that I may arrive at the ways – [v.37] “The ways of the heavens, and I may look upon the Ilah (God) of Musa (Moses):** But verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him). ...”

[Haman is not an Egyptian name, it is a Agagite name, and he was the son of

Hammedatha, and he lived in a totally different time and location than that of Moses, by several hundred years, and many hundreds of miles, see the Scriptures [KJB] at Esther 3:1,10, 8:3,5, 9:10,24. As for the Tower built unto Heaven, that was way before Moses, in a totally different location, just after the Flood of Noah, found in Genesis 11:1-9. In case any Muslim scholar would like suggest that the Tower built by Pharaoh was the Great Pyramid of Giza, that is an impossibility also, for that existed also before the time of Moses, and it is not the tallest structure ever seen on the earth, by far.]

[16] Was the Pharaoh killed in the Red Sea and totally lost, or somehow delivered from it and was he really a faithful Muslim?

Surah 10:90-92 (al-Hilali-Khan translation) -

“... [v.90] And **We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped by He (Allah)” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).”** [v.91] **Now (you believe)** while you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters). [v.92] So **this day We shall deliver your (dead) body (out from the sea) that you may be a sign** to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). ...”

Tafsir of al-Jalalayn on Surah 10:90-92 -

“... [10:90] And **We brought the Children of Israel across the sea; and Pharaoh pursued them**, he caught up with them, together with his hosts, in insolence and transgression (baghyān wa-‘adwān: these constitute the [direct] object denoting reason), **until, when the [fate of] drowning overtook him, he said, ‘I believe that** (annahu is [to be understood as] bi-annahu; a variant reading has innahu, ‘truly it is ...’ indicating a new sentence) **there is no god save Him in whom the Children of Israel believe, and I am of those who submit [to Him]’: he reiterated this [his submission to God] so that it might be accepted from him, but it was not; and Gabriel thrust mud from the sea into his mouth, lest [God’s] mercy embrace him.** And he [Gabriel] said to him: [10:91] ‘Now, do you believe, when hitherto you have disobeyed and been of those who do corruption?, on account of your being astray and your leading [others] astray, away from belief. [10:92] But **this day We shall save you, We shall bring you out of the sea, in your body, your lifeless corpse, that you may be, for those after you a sign, a lesson**, that they might come to know your servitude and not venture upon deeds like yours. **According to Ibn ‘Abbās, some of the Children of Israel doubted his death and so he was brought out [of the sea] for them to see.** And truly most people, that is, the people of Mecca, are heedless of Our signs’, not learning the lesson therefrom. ...”

[Seems the Tafsir is adding to the Qur'an in regards Pharaoh's conversion and pronouncement,- shame, shame. Pharaoh, in the Qur'an, clearly stated that he believed, even at the last moment, and

stated the Shahada of Islam. Scripture also knows nothing of the 'saving' of Pharaoh by any means, since he is representative of the devil, to be destroyed completely. If you will notice, in many false renditions of the Exodus in filmography, that Pharaoh sometimes lives, or the body is preserved, and know that it comes from the Qur'an. Scripture [KJB] says Pharaoh died and drowned in the Red Sea unto the bottom and never was found again, see Exodus 14:1-31, 15:1-19, 18:8; Numbers 21:14; Deuteronomy 7:18; Joshua 24:6-7; Nehemiah 9:9-11; Psalms 109:6-11,22, 136:13-15 [they believed, unlike Qur'anic distortion], Acts 7:36; Romans 9:17; Hebrews 11:29]

Surah 28:39-40 (al-Hilali-Khan translation) -

“... [v.39] And **he [Pharaoh] and his hosts were arrogant** in the land, without right, and **they thought that they would never return to Us**. [v.40] **So We seized him and his hosts, and We threw them all into the sea (and drowned them)**. So behold (O Muhammad) **what was the end of the Zalimun** [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses)]. ...”

[Looks like the Qur'an is contradicting itself, for in one place, Surah 10:90-91, Pharaoh believed according to Allah, “Now (you believed) ...” and in Surah 28:40, he [along with his host] is called “Zalimun” [disbeliever], even though in Surah 10:90, Pharaoh clearly gave the Shahada.]

Sahih Muslim Introduction, page 599 -

“... **The records of the Hadith bear ample testimony to the fact that** fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharram because it was on this very day that Allah saved Moses and his companions from the clutches of **the Pharaoh who was drowned in the sea along with his army**. ...”

Sahih Muslim, Book 006, Chapter 19, Number 2520 -

“... **Ibn'Abbas** (Allah be pleased with both of them) **reported that the Messenger of Allah** (may peace be upon him) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (may peace be upon him) **said to them**: What is the (significance) of this day that you observe fast on it? They said: **It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people**, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

"... The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, **Fir'awn and his soldiers had arrived at the edge of the other shore.** They were one hundred thousand black horses in addition to horsemen of other colors. **When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late.** Allah's decree prevailed and the prayer of Musa was answered. **Jibril came on a war stallion. He passed by Fir'awn's horse. Jibril's horse whinnied at Fir'awn's and then Jibril rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea."** So they rushed into the sea. Mika'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allah, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said: (I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims.) He believed at a time when he couldn't benefit from his faith. (So when they saw Our punishment , they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them).) (40:84-85) **Therefore Allah said, as a response to Fir'awn, (Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.** (and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) **These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allah revealed to His Messenger, Muhammad.** Similarly Abu Dawud At -Tayalisi recorded that Ibn 'Abbas said that Allah's Messenger said; (Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him.") Abu 'Isa At-Tirmidhi and Ibn Jarir also recorded it. At-Tirmidhi said, "Hasan Gharib Sahih." About Allah's statement, (So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!) Ibn 'Abbas and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allah commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction." That is why Allah said, ("So this day We shall deliver your. . .") meaning that We will put your body on a high place on the earth. Mujahid said, (your (dead) body) means, 'your physical body.' (that you may be a sign to those who come after you!) meaning, so that might be a proof of your death and destruction for the Children of Israel. That also stood as a proof that Allah is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his

people were destroyed on the day of 'Ashura', as recorded by Al-Bukhari, Ibn 'Abbas said, "When the Prophet arrived at Al-Madinah, the Jews fasted the day of 'Ashura'." ..."

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 10, Number 3107 -

“... (4). **3107. Ibn 'Abbas narrated that the Messenger of Allah said: “When Allah drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isra'il believe in,' So Jibra'il said: 'O Muhammad! If you could only have seen me, while I was taking (the mud) from the sea, and filing his mouth out of fear that the mercy would reach him.'” (Hasan)**

[Abu 'Eisa said:] This Hadith is Hasan.

Comments: **This Hadith teaches us about the Vastness and Abundance of Allah's Mercy**, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use. ...”

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 10, Number 3108 -

“... (5). **3108. Shu'bah narrated: “Adi bin Thabit and 'Ata' bin As-Sa'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbas - and one of them mentioned that it was from the Prophet – that he mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say La Ilaha illallah and Allah would have mercy upon him – or fearing that Allah would have mercy upon him.” (Hasan)**

[Abu 'Eisa said:] This Hadith is Hasan Gharib Sahih. [from this route]. ...”

[It seems some Islamic sources are in contradiction to the Qur'anic account, and attempt to have this Islamic Pharaoh, not actually receive mercy from their Allah, through a trick of Jibra'il with some mud [as if their all-hearing Allah would not be able to hear, right?], even though he stated the Shahada. According to Muhammad, it does not matter at any stage before death, so long as one says it:

Sahih al-Bukhari, Volume 2, Book 23, Number 330 -

“... Narrated 'Abdullah: **Allah's Apostle said**, “Anyone who dies worshipping others along with Allah will definitely enter the Fire.” I said, **“Anyone who dies worshipping none along with Allah will definitely enter Paradise.” ...”**

[see also - **Sahih al-Bukhari, Volume 6, Book 60, Number 24.**]

Therefore, let us see it again from the Qur'an, **Surah 10:90-91 (al-Hillali-Khan translation) - “... [v.90] And We took the Children of Israel across the sea,**

and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped by He (Allah)” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).” [v.91] **Now (you believe) ...**”; however let's assume for a moment, that Islamic Fir'aun, went to Islamic hellfire [everyone through Islamic teaching pretty much does anyway], yet it is written in:

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... Then **there will come out of Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant).**” ...”, but if that is not enough to convince, Allah will supposedly let out even one who never did any good deed:

**Sahih al-Bukhari, Volume 9, Book 93, Number 597;
Sahih Muslim, Book 001, Chapter 81, Number 0352;
Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4698;
Sunan an Nasa'i, Volume 5, Book 44, Chapter 104, Number 4699]**

[17] The Samaritan during the time of Moses, and the golden calf of the Samaritans [northern kingdom of Israel], and an actual mooing golden calf, and Jibril's spirit gives life???

Surah 20:85-99 (al-Hilali-Khan translation) -

“... [v.85] (Allah) said: “Verily **We have tried your people in your absence, and As-Samiri [Samaritan] has led them astray.**” [v.86] Then **Musa (Moses) returned to his people** in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allah and **worshipping the calf**)?” [v.87] They said: “We broke not the promise to you, of our own will, but we were made to **carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri [Samaritan] suggested.**” [v.88] Then he took **out (of the fire) for them (a statue of) a calf which seemed to low.** They said: “This is your ilah (god), and the ilah (god) of Musa (Moses), but he [Musa (Moses)] has forgotten (his god).” [v.89] Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? [v.90] And Harun (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.” [v.91] They said: “**We will not stop worshipping it (i.e. the calf), until Musa (Moses) returns to us.**” [v.92] [Musa (Moses)] said: “O Harun (Aaron)! What prevented you when you saw them going astray;” [v.93] “That you followed me not (according to my advice to you)? Have you then disobeyed my order?” [v.94] He [Harun (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!’” [v.95] **[Musa (Moses)] said: “And what is the matter with you. O Samiri? [Samaritan] (i.e. why did you do so?)”** [v.96] **(Samiri) [Samaritan] said: “I saw what they saw not, so I took a**

handful (of dust) from the (hoof) print of the messenger [Jibril's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.” [v.97] Musa (Moses) said: “Then go away! And verily, your (punishment) in this life will be that **you will say: “Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilah (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”” [v.98] **Your Ilah (God) is only Allah, (the One)** La ilaha illa Huwa (none has the right to be worshipped by He). **He has full knowledge of all things.** [v.99] **Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). ...”****

Tafsir of al-Jalalayn on Surah 20:85-99 -

“... [20:85] But those he supposed [to be following him] had remained behind, for He, exalted be He, said, ‘Indeed We tried **your people** after you, that is, after your departure from them, and **the Samaritan led them astray**’, so **they took to worshipping the [golden] calf**. [20:86] Thereupon Moses returned to his people, angry, with them, and sad, extremely grieved. He said, ‘O my people, did not your Lord promise you a fair promise?, that is, a true [promise] that He will give you the Torah? Did the period, the length of my absence from you, seem too long for you, or did you desire that wrath should become incumbent against you from your Lord, **by your worship of the [golden] calf**, and so you broke your tryst with me?’, and failed to follow after me? [20:87] They said, ‘We did not break our tryst with you of our own accord (read the mīm with any of the three vowellings, meaning ‘by our own power’ or ‘of our own will’), but we were laden with (read hamalnā, ‘we carried’, or hummilnā, ‘we were made to carry’) the burdens, the weight, of the people’s ornaments, of the trinkets of Pharaoh’s folk — which the Children of Israel had borrowed from them on the pretext of [using them for] a wedding, but which had remained with them — and **we cast them, we threw them into the fire at the command of the Samaritan**, and so, just as We cast, did the Samaritan cast, what he had on him of their trinkets together with the dust that he took from the track left by the hoof of Gabriel’s steed, as follows: [20:88] Then **he produced for them a calf**, which he fashioned from the [melted] trinkets — a [mere] body, of flesh and blood, **with a low, in other words, [it made] a sound that was audible; it was transformed into such [a state] because of the dust [from Gabriel’s steed] the effect of which is [to create] life in whatever thing it is placed**. After he had fashioned it, he placed it [the dust] in its mouth. And they, namely, **the Samaritan** and his followers, said, ‘This is your God and the God of Moses: so he, Moses, forgot’, his Lord here and set off in search of him. God, exalted be He, says: [20:89] Did they not see that ([in allā] an has been softened in place of the hardened form, with its subject omitted, in other words [it should be] annahu) it, **the Calf**, did not reciprocate their words, that is, that it did not give them any response in return, nor did it have any power over hurt for them, that is, [any power] to prevent it, or any benefit?, that is, [any power] to procure it [for them], in other words, how can such [a thing] be taken as a god? [20:90] And Aaron had certainly said to them beforehand, that is, before the return of Moses, ‘O my people, you are only being tested thereby! But truly your Lord is the

Compassionate One, so follow me, in worship of Him, and obey my command', therein. [20:91] They said, 'We will not cease to cling to it, persisting in worship of it, until Moses returns to us'. [20:92] He, Moses, said, upon his return, 'O Aaron, what held you back when you saw them going astray, by worshipping it, [20:93] that ([allā] read an [instead], the lā being extra) you did not follow me? Did you then disobey my command?', by remaining among those who worship [something] other than God, exalted be He? [20:94] He, Aaron, said, 'O son of my mother (read ya'bna'ummi or ya'bna'umma, meaning ummī, 'my mother') the mention of her is more effective in provoking the affection of his heart — do not clutch my beard, which he had seized with his left hand, or my head!, for he had seized his hair with his right hand in anger. Indeed I feared that, if I followed you, for inevitably a group of those who did not worship the calf would have followed me, you would have said, "You have caused division among the Children of Israel — and have been furious with me — and you did not wait for my word"', concerning what my opinion would have been in this matter. [20:95] **He said, 'And what have you to say, what was the motive for [doing] what you did, O Samaritan?' [20:96] He said, 'I perceived what they did not perceive (read [either as third person plural] yabsurū or [as second person plural] tabsurū '[what] you [did not] perceive'), in other words, I realised what they did not realise, so I seized a handful, of dust, from the track of, [from] the hoof of the steed of, the messenger, Gabriel, and threw it [in], I cast it onto the figure of the calf that had been fashioned. Thus my soul prompted, [thus] it adorned for, me' and it was cast into me [the idea] that I seize a handful of the dust from that mentioned [hoof] and cast it onto what possessed no spirit, so that it might [thus] acquire a spirit. I had seen that your people had asked that you make for them a god, and so my soul suggested to me [the idea] that this calf should be their god. [20:97] Said he, Moses to him, 'Begone! It shall be yours [as your lot] throughout life, that is, for the duration of your life, to say, to whomever you may see, "Do not touch [me]!", that is, do not come near me — he used to wander about [aimlessly] throughout the land, and whenever he touched a person, or a person touched him, both would succumb to a fever. And indeed there will be a tryst for you, for you to be chastised, which you will not fail to keep (read lan tukhlifahu, meaning '[a tryst] which you shall not miss'; or lan tukhlafahu, 'for which you will not be forgotten', meaning: 'nay you will be sent forth to [keep] it'). Now look at your god to whom you remained clinging! (zalta is actually zalilta, but the first lām has been omitted in order to soften it), that is to say, [you remained] by his [your god's] side, worshipping him. We will surely burn it, in fire, and then scatter [the ashes of] it into the waters, we will disperse it into the winds of the sea; and, after having slaughtered it, Moses did [exactly] that which he has mentioned. [20:98] Indeed your God is the One God, than whom there is no other god. He embraces all things in [His] knowledge' ('ilman, a specification derived from the subject of the verb, in other words, it means 'His knowledge embraces all things'). [20:99] Thus, just as We have related to you O Muhammad (s) this story, We relate to you some stories, [some] accounts, of what is past, of communities, and We have given you from Ourselves a Reminder, a Qur'ān. ..."**

in the English Language with Arabic Verses. -

“... (“and to abandon you and your gods”) 'Your gods', according to Ibn 'Abbas, as As-Suddi narrated from him, “Were cows. Whenever they saw a beautiful cow, **Fir'awn** would command them to worship it. This is why **As-Samiri, made the statue of a calf that seemed to moo** for the Children of Israel.” ...”

“... Allah describes the misguidance of those who **worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur.** Allah said about His Honorable Self, ((Allah) said: “**Verily, We have tried your people in your absence, and As-Samiri has led them astray**”) #20:85#. The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when **the statue mooed**, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, **the calf**, is your god and the god of Musa, but Musa forgot it! Allah answered them, (Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good) #20:89#. Allah said here, (Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. **They worshipped besides Him a statue made in the shape of a calf, that seemed to moo**, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. ...”

[Aaron was the one which had made the golden calf. The Samaritans did not come into existence until after the split in the Kingdom of Israel, into the Northern and Southern Kingdoms, Israel and Judah, which was hundreds of years after Moses. The two golden calves of Bethel and Dan [KJB – 1 Kings 12:28-30; 2 Kings 10:29] seem to be 'udderly' [inside pun] confused by Allah and His Messenger, Muhammad, with the golden calf of the people at Mt Sinai, hence the Samaritan thrown into the mix. As for the golden calf coming to 'life', by 'Jibril' is utter nonsense and so is its 'mooing' or 'lowing'.]

[18] The Qur'an [which is supposed to be “mubeen” [clear]] and Islam, teaches that 'Isa is the “son of Maryam” [Miriam], who herself was the daughter of “Imran” [Amram] and sister to “Harun” [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as “Haman” [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was “Hannah” who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only

was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

Surah 19:28 (al-Hilali-Khan translation) -

“... [v.28] “O [Maryam] **sister (i.e. the like) of Harun (Aaron)** [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” ...”

Surah 66:10 (al-Hilali-Khan translation) -

[v.10] Allah sets forth an example for those who disbelieve: **the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, but **they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: **“Enter the Fire along with those who enter!”** ...”

Surah 66:12 (al-Hilali-Khan translation) -

“... And **Maryam (Mary), the daughter of 'Imran who guarded her chastity**. And **We breathed into (the sleeve of her shirt or her garment) through Our Ruh** [i.e. Jibril (Gabriel)[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: “Be!” – and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)[3]. ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and **Mary, the daughter of 'Imran**. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 642 -

“... Narrated 'Ali: I heard the Prophet saying, “**Mary, the daughter of 'Imran**, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 643 -

“... Narrated Abu Musa Al-Ashari: The Prophet said, “The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except **Mary, the daughter of Imran** and Asia, the wife of Pharaoh.” Narrated Abu Huraira: I heard Allah's Apostle saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.’ Abu Huraira added, “**Mary the daughter of Imran** never rode a camel.” ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 113 -

“... Narrated Abu Musa Al-Ash'ari: Allah's Apostle said, “Many amongst men attained perfection but amongst women none attained the perfection except **Mary, the daughter of Imran** and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals.” ...”

Sahih al-Bukhari, Volume 7, Book 65, Number 329 -

“... Narrated Abu Musa Al-Ash'ari: The Prophet said, "Many men reached perfection but none among the women reached perfection except **Mary, the daughter of ' Imran,** and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food. ...”

Sahih Muslim, Book 025, Chapter 1, Number 5326 -

“... Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read **“O sister of Harun” (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus.** When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:28 and throughout -

“... **(O sister of Harun!) referring to the brother of Musa,** because she was of his descendants. This is similar to the saying, ‘O brother of Tamim, ’ to one who is from the Tamimi tribe, and ‘O brother of Mudar, ’ to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. ...”

[After mentioning Nuh (Noah), then Ibrahim (Abraham), then 'Imran is mentioned, whom was married to Hannah [Anne] bint Faqudh [whom just happened to be barren, supplicate God, and then dedicate her daughter [Maryam] to the Bayt Al-Maqdis (the Masjid [Temple] in Jerusalem) ...]

“... 'Imran, the father of Maryam bint 'Imran, the mother of 'Isa ...”

“... Musa was the son of 'Imran bin Qahith ...”

“... Musa bin 'Imran ...”

“... Musa, son of 'Imran ...”

“... Prophet Musa, the son of 'Imran ...”

“... Wahb bin Munabbih said, “He is Ilyas bin Yasin bin Finhas bin al-'Izar bin

Harun bin 'Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel) ...”

“... Maryam, the daughter of 'Imran who guarded her chastity (private part) ...”

“... (And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through he private part; this is how 'Isa was conceived. ...”

"... The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. ...”

“... Maryam bint 'Imran ...”

“... Maryam bint 'Imran from the family lineage of Dawud ...”

"... The Story of Maryam's Birth

“... The wife of 'Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant . She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant”

“... (to Fir'awn) [Pharaoh], who was the king of the Copts of Egypt. (Haman) who was his adviser. ...”

Tafsir of al-Jalalayn on Surah 66:12 -

“... [66:12] And **Mary** (wa-Maryama is **a supplement to imra'ata Fir'awna**) **daughter of 'Imrān**, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God's creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk. Meccan, consisting of 30 verses. ...”

Tafsir of al-Jalalayn on Surah 3:33-36 -

“... [3:33] Lo! God preferred, He has chosen, **Adam** and **Noah** and the **House of Abraham** and the **House of ‘Imrān**, meaning [He preferred] their selves [sc. Abraham and ‘Imrān], above the worlds, by making prophethood reside in [them and] their progeny: [3:34] the seed of one, offspring from, another, of them; God is Hearer, Knower. [3:35] Mention, when **the wife of ‘Imrān, Hanna**, said, **after she had reached old age and longed for a child, and supplicated to God and sensed that she was carrying child, ‘O, Lord, I have vowed to, offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. ‘Imrān died while she was still pregnant.** [3:36] And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, ‘O, Lord, I have given birth to a female’ — and God knew very well what she had given birth to: a parenthetical statement constituting God’s speech (a variant reading [for wada‘at, ‘she gave birth’, has wada‘tu, ‘I gave birth’ [making these Hanna’s words, sc. ‘and God knows very well what I have given birth to’]); the male, that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on. **‘And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan’. In a hadīth [it is stated]: ‘Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son’, as reported by the two Shaykhs [Bukhārī and Muslim]. ...”**

[That last section, sounds like Roman Catholicism, in that “Maryam” is not touched by Satan, just as 'Isa is not touched by Satan... dealing with a false ideological notion of Roman 'Original Sin'. Also notice, that they teach that Mary had multiple “children”, which is also unscriptural.]

Tafsir of al-Jalalayn on Surah 3:39-40,45-49,54-57 -

“... [3:39] And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) ‘God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, **Jesus, that he is God’s Spirit; he is referred to as [God’s] ‘Word’, because he was created through the word kun, ‘Be’; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous’: it is said that he never sinned and never so intended.** [3:40] He said, ‘My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?’, having reached the age of 98. He said, ‘So it, the matter, will be’, with God creating a boy from both of you. ‘God does what He will’, nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given: ...”

“... [3:45] Mention, when the angels, namely, Gabriel, said, ‘O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, **Jesus**, son of Mary, He addresses her attributing him to her in order to point out that she will give

birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-‘ulā, cf. Q. 20:75], and of those brought close, to God. **[3:46] He shall speak to mankind in the cradle, that is to say, as a child before the age of speech**, and in his manhood, and he is of the righteous’. **[3:47]** She said, ‘Lord, how shall I have a child when no mortal has touched me?’, neither through conjugality or otherwise; He said, the command, ‘It is such, that **God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: “Be”, and it is, that is, [and] ‘he is’.** **[3:48]** And We will teach him (read nu‘allimuhu, or, yu‘allimuhu, ‘He will teach him’) the Book, that is, script, wisdom, and the Torah, and the Gospel. **[3:49]** And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, ‘I am God’s Messenger to you’, and, ‘I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like the shape of a bird** (ka-hay’at, ‘something like the shape of’: the kāf is the subject of a passive participle) **then I will breathe into it** (fīhi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā’iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend ‘Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought back to life] Shem, son of Noah, but he died [again] immediately.** I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers. ...”

“... **[3:54]** God says: And they, **the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers,** most knowledgeable of him [Jesus]. **[3:55]** And mention, when God said, **‘O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death,** and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day

of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. [3:56] As for the disbelievers, **I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.** [3:57] But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, 'We will pay them in full') their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, **sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears.** He then said to her, 'Verily, the Resurrection shall bring us together again'. **This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years.** The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the jizya.** In a hadīth recorded by Muslim, **he will remain for seven years;** according to Abū Dāwūd al-Tayālīsī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ..."

[Notice the 7 year period, and some of the futurism. It also seems 'reversed'.]

The Qur'an speaks of Maryam and 'Isa and the birthplace, [and please take notice that the Qur'an does **not** speak of Nazareth, nor a Bethlehem birth, as it merely says a "far place", being unspecified, and speaks nothing of the taxation of the Romans, nor of the travelling, nor of Joseph being with her, nor of the crowded inn, nor of the 'star' [company of angels], nor of a manger, nor later of the Magi, nor of the gifts [Gold [King], Frankincense [Priest] and **Myrrh [Sacrifice]**], but rather a date palm-tree [having no significance whatsoever], though some later commentators attempt to rewrite the Qur'anic verses adding notations, for obvious reasons, yet the passage of the Qur'an speaks about Maryam wanting to die, though Scripture [KJB] knows nothing of such a statement]:

Surah 19:22-25 (Pickthall translation) -

"... [v.22] And **she conceived him, and she withdrew with him to a far place.** [v.23] And **the pangs of childbirth drove her unto the trunk of the palm-tree.** She said: **Oh, would that I had died ere this and had become a thing of naught, forgotten!** [v.24] Then [one] cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [v.25] And shake the trunk **of the palm-tree** toward thee, thou wilt cause ripe dates to fall upon thee. ..."

[19] Noah's [grand] son [Canaan] died in the Flood [which apparently was not global in Islamic sources, for it relates to "Noah's people" only], as an unrighteous Zalimun??? even though in Scripture [KJB] he was not born until after the Flood, and there were not 8 people on board but 80??? and Noah's 950 years of preaching before the flood??? and the Ark rested in the mountain of Judi, near Mosul and not the mountains of Ararat??? and yet we see also the Islamic sources teach that the Islamic 'Isa Resurrected Shem, for a short time, who upon arising, dies almost immediately thereafter??? Noah the first Apostle???

Surah 11:40-49 (al-Hilali-Khan translation) -

“... [v.40] (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believe with him, except a few.” [v.41] And he [Nuh (Noah)] said: “Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is oft-Forgiving, Most Merciful.” (Tafsir At-Tabari) [v.42] **So it (the ship) sailed with them amidst waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart): “O my son! Embark with us and be not with the disbelievers.” [v.43] (The son) replied: “I will betake myself to some mountain; it will save me from the water.” Nuh (Noah) said: “This day there is no saviour [1] from the Decree of Allah except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned. [v.44] And it was said: “O earth! Swallow up your water, and O sky! Withhold (your rain).” And the water was made to subside and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: “Away with the people who are Zalimun (polytheists and wrong-doers)!” [v.45] And Nuh (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.” [v.46] He said: “O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant.” [v.48] It was said: “O Nuh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.” [v.49] This is of the news of the Unseen which We reveal unto you (O Muhammad); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for Al-Muttaqun (the pious – See V.2:2) ...”**

[Scripture [KJB] says that Noah, his wife, his three sons [Genesis 6:10] and the wife of each all survived the Flood [all his house, Genesis 7:1], in the Ark, for God had made a covenant with them Noah about them, see Genesis 6:18; thus righteous Noah obeyed, see Genesis 6:22, 7:5; 2 Peter 2:5. Additionally, the rain had ceased long before the Flood was over, since the Flood lasted a little over a year, see Genesis 7:6,11,17,18,24, 8:3-14, and they [all the family of Noah] was in the Ark the whole time, and all 8 got out safely afterward, according to JEHOVAH God, see Genesis 7:7,13,23, 8:16,18, 9:1,8-19,22,23,26,27, 10:1,2,6,20-22,31,32, 11:10,11; 1 Chronicles 1:4,17,24; 1 Peter 3:20; 2 Peter 2:5, etc, etc. and the rain was upon the earth for 40 days and nights, see Genesis 7:4,12, 8:2. The Ark also rested upon the mountains (plural) of Ararat, see Genesis 8:4, not some Islamic place called 'Judi'. Canaan, was the grandson of Noah, by his son Ham, see Genesis 9:22, 10:6; 1 Chronicles 1:8, born after the Flood, Genesis 10:1,6. Nowhere in Scripture [KJB] did Jesus resurrect Shem while Jesus was on earth.]

Tafsir of al-Jalalayn on Surah 11:40-49 -

“... [11:40] Such that when (hattā represents the objective for [the action of]

‘building’) Our command came, for their destruction, and the, baker’s, oven gushed forth, with water — this was the sign for Noah — We said, ‘Load therein, in the ship, of every kind, [of every] male and female, that is, of every species of these two, two, a male and a female (ithnayn constitutes the direct object). According to the story, God gathered for Noah all the beasts of prey and birds and other [animals]; he [Noah] would go through every species [to select them] with his hands, and his right hand would fall upon a male and the left upon a female, whereupon he would take them aboard the ship; and your family — that is, his wife and children — save those against whom the Word has already gone forth, from among them, that **they be destroyed: this was his wife and his son Canaan, in contrast with Shem, Ham and Japheth, whom he took aboard together with their three wives, and those who believe**’. And **none but a few believed with him: it is said that these were six men and their wives; it is also said that the number of all those aboard the ship was eighty, half of whom were men and the other half, women**. [11:41] And he, Noah, said, ‘Embark therein! In the Name of God be its course and its mooring (read majrāhā and marsāhā, or mujrāhā and mursāhā, both being verbal nouns, meaning, the length of its course and where it docks, in other words, the entire journey). Truly my Lord is Forgiving, Merciful’, for He did not destroy us. [11:42] **And it sailed with them amid waves like mountains, in terms of their height and size, and Noah called out to his son, Canaan, who was standing away, from the ship, ‘O my son, embark with us and do not be with the disbelievers!’ [11:43] He said, ‘I shall take refuge in a mountain that will protect me, preserve me, from the water’**. Said he, ‘This day there is none that can protect from God’s command, [from] His chastisement, except — but — him on whom He, God, has mercy’, he will be protected. God, exalted be He, says: **And the waves came between them, so he was among the drowned**. [11:44] And it was said, ‘O earth, swallow your waters, that have sprung forth from you — and it reabsorbed it [all] except for what came down from the sky and formed rivers and seas — and O heaven, abate!’, withhold the rain, and it did. And the waters subsided, decreased. And the affair was accomplished, the matter of **the destruction of Noah’s people was complete, and it settled, [and] the ship came to rest, upon al-Jūdī, a mountain in Mesopotamia (al-jazīra), near Mosul; and it was said: ‘Away with — perish — the evildoing, the disbelieving, folk!’ [11:45] And Noah called out to his Lord and said, ‘My Lord, lo! my son, Canaan, is of my family, and You promised me that they would be saved, and truly Your promise is the Truth, which never fails, and You are the Most Just of Judges’, the most knowledgeable and the fairest of them**. [11:46] He, [God] exalted be He, said: ‘O Noah, lo! he is not of your family, of those [who will be] saved, or of the followers of your religion; lo! it, that is, your asking me to save him, is not a righteous deed, for he is a disbeliever and there is no deliverance for disbelievers (‘āmalun ghayru sālihīn, ‘it is not a righteous deed’: a variant reading has ‘āmīla, the verb, with ghayra in the accusative, in which case the person governing [the verb ‘āmīla] is his son). **So do not ask of Me** (read either fa-lā tas’alanni, or fa-lā tas’alni) **that whereof you have no knowledge, in respect to saving your son. I admonish you lest you be among the ignorant’, when you ask about what you do not know**. [11:47] He said, ‘My Lord, I seek refuge in You, from [the sin], that I should ask of You that whereof I have no knowledge. Unless You forgive me, my

excess, and have mercy on me I shall be among the losers’. [11:48] It was said, ‘O Noah, go down, disembark from the ship, in peace, in safety, or with a greeting, from Us and blessings, good things, upon you and upon some communities [that will spring] from those with you, in the ship, that is, from their children and their seed, those who are [and those who will be] the believers. And [there will be other] communities (read umamun), [to spring] from those with you, to whom We shall give enjoyment, in this world, and then a painful chastisement will befall them’, in the Hereafter, and these will be the disbelievers. [11:49] **Those, that is, these verses, containing [stories such as] the story of Noah, are of the tidings of the Unseen, [of] the tales of that which was hidden from you, which We inspire in you, O Muhammad (s).** You yourself did not know it, nor did your people [know it] before this, Qur’ān. So be patient, in conveying [the Message] and in [enduring] your people’s hurt, as Noah endured. Truly the, praiseworthy, sequel is for those who are God-fearing. ...”

[The number on board the Ark, was 6 men and their wives???, or 80, men and wives??? Scripture [KJB] says “eight” and “eighth” altogether, see 7:7,13,23, 8:16,18, 9:1,8-19,22,23,26,27, 10:1,2,6,20-22,31,32, 11:10,11; 1 Chronicles 1:4,17,24; 1 Peter 3:20; 2 Peter 2:5; apparently Muhammad and his Allah, with his Jibril are as confused as ever, mistaking 8 for 80.]

Surah 29:14 (al-Hilali-Khan translation) -

“... And indeed **We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years** [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]; **and the Deluge overtook them while they were Zalimun** (wrong-doers, polytheists, disbelievers). ...”

[There were 120 years before the Flood came, by the Holy Spirit preaching through Noah, see Genesis 6:3; 1 Peter 3:20; 2 Peter 2:5, for it would come in the year of Methuselah's death, see Genesis 5:21,22,25,26,27; 1 Chronicles 1:3; Luke 3:37. Noah was 600 years old when the Flood came upon the whole earth according to the Scriptures [KJB], see Genesis 7:6,11, and Noah was 601 years old when he got off the Ark after the Flood, see Genesis 8:13,14, and Noah lived after the Flood 350 years, see Genesis 9:28, making him 950 years old when he died after the Flood, see Genesis 9:29.]

Tafsir of al-Jalalayn on Surah 3:49 -

[3:49] And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, ‘I am God’s Messenger to you’, and, ‘I have come to you with a sign, an indication of my truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like**

the shape of a bird (ka-hay'at, 'something like the shape of': the kāf is the subject of a passive participle) **then I will breathe into it** (fihi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā'iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend 'Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought back to life] Shem, son of Noah, but he died [again] immediately.** I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers. ...”

Noah was the first Apostle???

Sahih al-Bukhari, Volume 6, Book 60, Number 3 -

“... **Narrated Anas: The Prophet said,** “On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. **He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.'**”

Sahih al-Bukhari, Volume 8, Book 76, Number 570 -

“... **Narrated Anas: Allah's Apostle said,** “Allah will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking, and will remember his sin, and **will say, 'Go to Noah, the first Apostle sent by Allah.'**”

Sahih al-Bukhari, Volume 9, Book 93, Number 507 -

“... **Narrated Anas: The Prophet said,** “Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's

condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, "But you'd better **go to Noah as he was the first Apostle sent by Allah to the people of the Earth.**'”

Scripture [KJB], says that Enoch prophesied and walked with God long before Noah, and so did Methuselah [whose name was a living prophecy, and also prophesied about Noah, see Genesis 5:29; and even back unto Seth, men were calling upon the name of the Lord, for salvation [based upon the promise of Genesis 3:15,21 in the La,b slain from the foundation of the world, see Revelation 13:8]]:

Genesis 3:15 KJB - **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

Genesis 3:21 KJB - **Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.**

Genesis 4:26 KJB - **And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.**

Genesis 5:29 KJB - **And he [Methuselah] called his [sons'] name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.**

Genesis 5:22 KJB - **And Enoch walked with God** after he begat Methuselah three hundred years, and begat sons and daughters:

Genesis 5:24 KJB - **And Enoch walked with God: and he was not; for God took him.**

Hebrews 11:5 KJB - **By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.**

Jude 1:14 KJB - **And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,**

Jude 1:15 KJB - **To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.**

[20] Nuh's wife [Wahila] disbelieved Nuh, calling him a “madman” and is to stay in Hellfire, and Fir'aun's wife [Asiya bint Muzahim, in time of Exodus], not daughter as in the Scriptures [KJB], found

Musa, and was later tortured by Fir'aun, and entered Paradise and rejected disbelieving Fir'aun???

Surah 66:10 (al-Hilali-Khan translation) -

“... **Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: “Enter the Fire along with those who enter!” ...**”

[Nowhere in the Scripture [KJB] does Noah's wife end up as an unbeliever.]

Tafsir of al-Jalalayn on Surah 66:10 -

“... [66:10] **God has struck a similitude for those who disbelieve: the wife of Noah** and the wife of Lot. **They** were under two of Our righteous servants, yet they betrayed them, in [their] religion, for they both disbelieved — **Noah's wife, called Wāhila, used to say to his people that he was a madman**, while Lot's wife, called Wā'ila, used to tell his people the whereabouts of his guests when they stayed with him, at night by lighting a fire, and during the day by making smoke. **So they, that is, Noah and Lot, did not avail the two women in any way against God, against His chastisement, and it was said, to the two women: ‘Enter, both of you, the Fire along with the incomers’, from among the disbelievers of the peoples of Noah and Lot. ...**”

Surah 66:11 (al-Hilali-Khan translation) -

“... And **Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers, and disbelievers in Allah).” ...**”

Tafsir of al-Jalalayn on Surah 66:10 -

“... [66:11] And **God has struck a similitude for those who believe: the wife of Pharaoh — she believed in Moses, her name was Āsiya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest, and having her laid out in the sun; but when those in charge of her would leave her, the angels would [come to] shade her — when she said, during her torture, ‘My Lord, build for me a home near You in Paradise, — so He disclosed for her [a veil of the Unseen] and she saw it, which in turn alleviated for her the torture — and deliver me from Pharaoh and his work, his torture, and deliver me from the evildoing folk’, the followers of his [Pharaoh's] religion, whereat God took [unto Himself] her spirit [in death]. Ibn Kaysān said, ‘She was raised to Paradise alive, where she eats and drinks’. ...**”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: **Allah's Apostle said**, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife**, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.” ...”

*Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram, and sister to Aaron.

[Apparently, Muhammad and his Allah and his Jibril, confused Pharaoh's daughter [see Exodus 2:5,7,10; Hebrews 11:24] with an unknown wife, and gave her a name, Asiya (Asia):

Surah 28:3,7-9 (al-Hilali-Khan translation) -

“... [v.3] **We recite to you some of the news of Musa (Moses) and Fir'aun (Pharaoh) in truth**, for a people who believe (in this Qur'an, and in the Oneness of Allah) ... [v.7] And We inspired the mother of Musa (Moses): (telling): “Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.” [Tafsir Al-Qurtubi] [v.8] Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Haman and their hosts were sinners. [v.9] **And the wife of Fir'aun (Pharaoh) said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.”** And they perceived not (the result of that). ...”

Tafsir of al-Jalalayn on Surah 28:9 -

“... [28:9] And **Pharaoh's wife said, after he and his aids had resolved to slay him: he is, ‘A joyous sight for me and you. Do not slay him. Perhaps he will be of benefit to us, or we will adopt him as a son’, and so they obeyed her [wish]**. And they were not aware, of the sequel to their affair with him. ...”

Tafsir of al-Jalalayn on Surah 26:67 -

“... [26:67] Surely in that, drowning of Pharaoh and his folk, there is a sign, a lesson for those [generations] who would come after them; but most of them are not believers, in God. **The only ones to believe were Āsiya —Pharaoh's wife —** Hizqīl, the believing man of Pharaoh's family, and Maryam daughter of Nāmūsī, she who pointed out the bone remains of [the prophet] Joseph, peace be upon him. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (And the wife of Fir'awn said: “A comfort of the eye for me and for you. . . “) means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Asiyah bint Muzahim came to the child's defence and tried to endear him to Fir'awn, saying, (A comfort of the eye for me and for you.) Fir'awn said: “For you he may be, but not for me. And this was indeed the case: Allah guided her because of him, and destroyed him at his hands. (perhaps he may be of benefit to us,) This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him. (or we may adopt him as a son.) She wanted to take him and adopt him as a son, because she had no children from Fir'awn. ...”

[21] The scrambled name game, who's on first???

Surah 6:84-86 (al-Hilali-Khan translation) -

“... [v.84] And We bestowed upon him **Ishaq (Isaac)** and **Ya'qub (Jacob)**, each of them We guided, and before him, We guided **Nuh (Noah)**, and among his progeny **Dawud (David)**, **Sulaiman (Solomon)**, **Ayyub (Job)**, **Yusuf (Joseph)**, **Musa (Moses)**, and **Harun (Aaron)**. Thus do We reward Al-Muhsinun (the good-doers -- see the footnote of V.9:120) [v.85] And **Zakariya (Zachariya)**, and **Yahya (John)** and **'Isa (Jesus)** and **Iliyas (Elias [Elijah])**, each one of them was of the righteous. [v.86] And **Isma'il (Ishmael)** and **Al-Yasa' (Elisha)**, and **Yunus (Jonah)** and **Lut (Lot)**, and each one of them We preferred above the 'Alamin [mankind and jinn (of their times)]. ...”

[Can anyone tell me the precise order that these names are in, if any, rather than being the scrambled tofu that it is? It is not exactly chronological, nor is it ancestral, nor descendant, nor alphabetical, nor geriatric [age], nor OT to NT, nor NT to OT or of any combination thereof that can be reasonably thought of.

Let's try another:]

Surah 3:33 (al-Hilali-Khan translation) -

“... [v.33] Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of **'Imran** above the 'Alamin (mankind and jinn) (of their times) ...”

[This one begins to look good in some semblance of order, until we get to “'Imran”, whom the Scriptures [KJB] might know as Amram, but in the Qur'an, this 'Amram' is confused with the father of Maryam (sister to Harun and Musa) of earlier, and the Maryam (mother of 'Isa) of later. See Surah 3:35-50. Thus it jumped from Ibrahim, over a thousand years to Maryam (and supposedly her father 'Imran, and her brother Harun (Aaron)) and 'Isa.

Let's try another:]

Surah 4:163 (al-Hilali-Khan translation) -

“... [v.163] Verily, We have sent the revelation to you (O Muhammad)[3] as We sent the revelation to **Nuh (Noah)** and **the Prophets after him**; We (also) sent the revelation to **Ibrahim (Abraham)**, **Isma'il (Ishamel)**, **Ishaq (Isaac)**, **Ya'qub (Jacob)**, and **Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)]**, **'Isa (Jesus)**, **Ayyub (Job)**, **Yunus (Jonah)**, **Harun (Aaron)**, and **Sulaiman (Solomon)**; and to **Dawud (David)** We gave the **Zabur (Psalms)**. ...”

[It started out so good, and then went ???

Let's try another:]

Surah 21:69,71,72,76,78,83,85,87,89,90,91 (al-Hilali-Khan translation) -

“... [v.69] ... **Ibrahim (Abraham)** [v.71] And We rescued **him and Lut (Lot)** [v.72] And **we bestowed upon him Ishaq (Isaac)**, and **(a grandson) Ya'qub (Jacob)** [v.76] And **(remember) Nuh (Noah), when he cried (to Us) aforetime**. [v.78] And **(remember) Dawud (David)** and **Sulaiman (Solomon)** [v.83] And **(remember) Ayyub (Job)** [v.85] And **(remember) Isma'il (Ishamel)**, and **Idris (Enoch)** and **Dhul-Kifl (Isaiah)** [v.87] And **(remember) Dhun-Nun (Jonah)** [v.89] And **(remember) Zakariyya (Zachariah)** [v.90] So **We answered his call, and We bestowed upon him Yahya (John)** [v.91] And **she who guarded her chastity [Virgin Maryam (Mary)]**: We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh – Jibril (Gabriel)].[1] and **We made her and her son ['Isa (Jesus)]** a sign for Al-'Alamin (the mankind and jinn). ...”

[Wow, so close and yet with all that in between stuff, it becomes so faaaaaar away, and apparently Jonah has two names in the Qur'an, being [1] Dhun-Nun and [2] Yunus, how do we know this isn't being made up as we go along?

Already we have seen Haman (of Esther) in the days of the Pharaoh of the Exodus, and we have seen that Pharaoh attempted to build the tallest tower to have ever existed into the Heavens (Tower of Babel) and we have seen Canaan (grandson) of Noah dying before the Flood, and we have seen the Maryam, daughter of 'Imran, sister of Harun and Musa, being confused with Maryam and 'Isa, and we have seen the Samaritan existing in the time of the Exodus, before the Kingdom of Israel even existed and long before the division of the Kingdom into a Northern and Southern, thus see sections [15], [17], [18], and [19] again.]

[22] The Sabaeans, were they a Jewish sect or a Christian sect, did they believe, or did they not believe, or did some believe [Islam]???:

Surah 2:62 (al-Hilali-Khan translation) -

“... Verily! Those who believe and those who are Jews and Christians, and **Sabians**,[2]

whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.[1] ...”

“... [Commentary] [2] (V.2:62) **A past nation used to live in Musal (Iraq) and say La ilaha illallah (none has the right to be worshipped but Allah) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians. ...**”

Tafsir of al-Jalalayn on Surah 2:62 -

“... [2:62] Surely those who believe, [who believed] before, in the prophets, and those of Jewry, the Jews, and the Christians, and **the Sabaeans, a Christian or Jewish sect**, whoever, from among them, believes in God and the Last Day, in the time of our Prophet, and performs righteous deeds, according to the Law given to him — their wage, that is, the reward for their deeds, is with their Lord, and no fear shall befall them, neither shall they grieve (the [singular] person of the verbs āmana, ‘believes’, and ‘amila, ‘performs’, takes account of the [singular] form of man, ‘whoever’, but in what comes afterwards [of the plural pronouns] its [plural] meaning [is taken into account]). ...”

Surah 5:69 (al-Hilali-Khan translation) -

“... Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad and all that was revealed to him from Allah), and those who are the Jews and **the Sabians**, and the Christians, – **whosoever believed in Allah** and the Last Day, and worked righteousness, **on them shall be no fear, nor shall they greive.[1] ...**”

Tafsir of al-Jalalayn on Surah 5:69 -

“... [5:69] Surely those who believe and those of Jewry ([this constitutes] the subject of the clause), namely, **the Jews, and the Sabaeans, a sect among them**, and the Christians (and [what follows] substitutes for the [above] subject): whoever, of them, believes in God and the Last Day and behaves righteously — no fear shall befall them, neither shall they grieve, in the Hereafter (this [fa-lā khawfun ‘alayhim wa-lā hum yahzanūn, ‘no fear shall befall them, neither shall they grieve’] is the predicate of the subject and also indicates the predicate of [the clause beginning with] inna, ‘surely’). ...”

Surah 22:17 (al-Hilali-Khan translation) -

“... Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and **the Sabians**, and the Christians, and the Majus, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is over all things a Witness.[1] ...”

Tafsir of al-Jalalayn on Surah 22:17 -

“... [22:17] Truly those who believe, and those of Jewry, namely, **the Jews, and the Sabaeans, a sect from among them**, and the Christians, and the Magians

and the polytheists — God will indeed judge between them on the Day of Resurrection, by admitting the believers into Paradise, and all others into the Fire. Assuredly God, over all things, [the things] which they do, is Witness, Knowing them a knowledge of direct vision (‘ilm mushāhada). ...”

Tafsir of al-Jalalayn on Surah 17:111 -

“... [17:111] ... For this reason also, **shaykh Tāj al-Dīn b. al-Subkī says in [his work] Jam‘ al-jawāmi‘ (The compendium of compendiums):** ‘As for the spirit, Muhammad (s) never spoke about it and we should [also] therefore refrain [from speaking about it].’ **Another [instance] is where the shaykh says in [his commentary to] sūrat al-Hajj [Q. 22:17], ‘The Sabaeans (al-ābi’ūn) are a Jewish sect’. I mention this in [my commentary to] sūrat al-Baqara [Q. 2:62], where I added the following [gloss] ‘or [they are] a Christian [sect]’, in order to point out a variant opinion, generally acknowledged, particularly by our colleagues, the [Shāfi‘ī] jurists, and [also acknowledged] by the Minhāj (‘The Method [...]’), where it is stated that the Samaritans opposed the Jews and the Sabaeans [opposed] the Christians [respectively] over the fundamentals of their religion. In his [Mahallī’s] Sharh (‘Commentary’), al-Shāfi‘ī, may God be pleased with him, is reported to have said that the Sabaeans were a Christian sect.** At this moment, I cannot recall a third instance [of Mahallī’s objections]. Perhaps these are the sort of examples which the Shaykh, may God have mercy on him, was pointing out [in the dream]. And **God knows best what is correct**, and to Him is the return and the [final] resort. ...”

According to the Scripture [KJB] the Sabeans were a people near Egypt, and the Queen of Sheba came to Solomon at one point in history:

Job 1:15 KJB - And **the Sabeans** fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Isaiah 45:14 KJB - Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of **the Sabeans**, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

Ezekiel 23:42 KJB - And a voice of a multitude being at ease was with her: and with the men of the common sort were brought **Sabeans** from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

Joel 3:8 KJB - And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to **the Sabeans**, to a people far off: for the LORD hath spoken it.

Genesis 10:7 KJB - And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; **Sheba**, and Dedan.

Genesis 10:28 KJB - And Obal, and Abimael, and **Sheba**,

Genesis 25:3 KJB - And Jokshan begat **Sheba**, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

1 Kings 10:1 KJB - And when the queen of **Sheba** heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

1 Kings 10:4 KJB - And when the queen of **Sheba** had seen all Solomon's wisdom, and the house that he had built,

1 Kings 10:10 KJB - And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of **Sheba** gave to king Solomon.

1 Kings 10:13 KJB - And king Solomon gave unto the queen of **Sheba** all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

1 Chronicles 1:9 KJB - And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; **Sheba**, and Dedan.

1 Chronicles 1:22 KJB - And Ebal, and Abimael, and **Sheba**,

1 Chronicles 1:32 KJB - Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; **Sheba**, and Dedan.

2 Chronicles 9:1 KJB - And when the queen of **Sheba** heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 Chronicles 9:3 KJB - And when the queen of **Sheba** had seen the wisdom of Solomon, and the house that he had built,

2 Chronicles 9:9 KJB - And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of **Sheba** gave king Solomon.

2 Chronicles 9:12 KJB - And king Solomon gave to the queen of **Sheba** all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Job 6:19 KJB - The troops of Tema looked, the companies of **Sheba** waited for them.

Psalms 72:10 KJB - The kings of Tarshish and of the isles shall bring presents: the kings of **Sheba** and Seba shall offer gifts.

Psalms 72:15 KJB - And he shall live, and to him shall be given of the gold of

Sheba: prayer also shall be made for him continually; and daily shall he be praised.

Isaiah 60:6 KJB - The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from **Sheba** shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

Jeremiah 6:20 KJB - To what purpose cometh there to me incense from **Sheba**, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

Ezekiel 27:22 KJB - The merchants of **Sheba** and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

Ezekiel 27:23 KJB - Haran, and Canneh, and Eden, the merchants of **Sheba**, Asshur, and Chilmad, were thy merchants.

Ezekiel 38:13 KJB - **Sheba**, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

[23] The earlier parts of the Qur'an can be found in the previous scriptures [10 scrolls] of Ibrahim???

Surah 87:18-19 (al-Hilali-Khan translation) -

“... [v.18] **Verily, this is in the former Scriptures** – [v.19] **The Scriptures of Ibrahim (Abraham)** and Musa (Moses). ...”

Tafsir of al-Jalalayn on Surah 87:18-19 -

“... [87:18] **Truly this**, the success of those who purify themselves, and the Hereafter being better, **is in the former scrolls, the ones revealed before the Qur’ān**, [87:19] **the scrolls of Abraham** and Moses, **the ten scrolls of Abraham** and the Torah of Moses. Meccan, consisting of 26 verses. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 87:18-19. -

“... **The Scriptures of Ibrahim and Musa**

Allah then says, (Verily, this is in the former Scriptures – **the Scriptures of Ibrahim** and Musa.) **This Ayah is similar to Allah's statement in Surat An-Najm**, (Or is he not **informed with what is in the Scriptures of Musa. And of Ibrahim** who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).) (53:36-42) And so forth,

until the end of these Ayat. **Abu 'Aliyah said, “The story of this Surah is in the earlier Scriptures.”** Ibn Jarir preferred the view that the meaning of Allah's statement, (Verily, this) is referring to His previous statement, (Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says, (Verily, this) meaning, the content of this discussion, **(in the former Scriptures, the Scriptures of Ibrahim and Musa.)** This view that he (At -Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A` la (Sabbih). **All praise and blessings are due to Allah, and He is the Giver of success and protection from error. ...”**

Surah 53:36-37 (al-Hilali-Khan translation) -

“... [v.36] Or is he not **informed with what is in the Pages (Scripture) of Musa (Moses), [v.37] And of Ibrahim (Abraham)** who fulfilled (or conveyed) all that (Allah ordered him to do or convey): ...”

Tafsir of al-Jalalayn on Surah 53:36-37 -

“... [53:36] Or (am means bal) has he not been **informed of what is in the scrolls of Moses, the books of the Torah, or scrolls before it, [53:37] and, the scrolls of, Abraham** who fulfilled [his summons], [he who] completed what he had been charged with, as in: And when his Lord tested Abraham with certain words and he fulfilled them [Q. 2:124] (the explication of mā, ‘what’, is [the following]): ...”

Surah 2:136 (al-Hilali-Khan translation) -

“... Say (O Muslims), “We believe in Allah **and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma’il (Ishmael), Ishaq (Isaac), Ya’qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya’qub (Jacob)], and that which has been given to Musa (Moses) and ‘Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” ...”**

Tafsir of al-Jalalayn on Surah 2:136 -

“... [2:136] Say: (this address is to the believers) ‘We believe in God, and **in that which has been revealed to us, the Qur’ān, and revealed to Abraham, the ten scrolls,** Ishmael, Isaac, Jacob, and the Tribes, his sons, and that which was given to Moses, the Torah, and Jesus, the Gospel, and the prophets, from their Lord, of Books and signs, we make no division between any of them, believing in some and disbelieving in others in the manner of Jews and Christians, and to Him we submit’. ...”

[24] The worship of Adam, in [Muslim] Heavenly Paradise [not on earth] by angels, and Allah created Adam to exist on earth, in generations after generations to make mischief and shed blood; and Shaitan and Iblis are Satan the angel or is it jinn???

Surah 2:29-38 (al-Hilali-Khan translation) -

“... [v.29] He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything. [v.30] And (remember) when **your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You.”** He (Allah) said: “I know that which you do not know.” [v.31] And He taught Adam all the names (of everything)[1], then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” [v.32] They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise.” [v.33] He said: “O Adam! Inform them of their names,” and when he had informed them of their names, he said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” [v.34] **And (remember) when We said to the angels: “Prostrate yourselves before Adam.”. And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).** [v.35] And We said: “O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers).” [v.36] **Then Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: “Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.”** [v.37] Then Adam received from his Lord Words[1]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. [v.38] **We said: “Get down all of you from this place (the Paradise),** then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. ...”

Yusuf-Ali translation notes [50] on Surah 2:35 -

“... **50 Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: “On earth will be your dwelling-place.”** Before the Fall, we must suppose Man to be on another plane altogether — of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. (R). ...”

[Adam was created on Earth, in the earthly Eden (Paradise), which was planted from the Heavenly, see Genesis 1,2,3, etc.) and he was never worshipped in Scripture [KJB] by the angels, nor did JEHOVAH God command anyone [man or angel] at any time to worship [bow down, prostrate, obeisance] Adam, the first.]

Surah 7:11-27 (al-Hilali-Khan translation) -

“... [v.11] And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then **We told the angels, “Prostrate yourselves to**

Adam”, and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves. [v.12] (Allah) said: “What prevented you (O Iblis) that you did not prostrate yourself, when I commanded you?” Iblis said: “I am better than him (Adam), You created me from fire, and him You created from clay.” [v.13] (Allah) said: “(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.” [v.14] (Iblis) said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).” **[v.15]** (Allah) said: “You are of those respited.” **[v.16]** (Iblis) said: “Because you have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.” **[v.17]** “Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).” **[v.18]** (Allah) said (to Iblis): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.” **[v.19]** “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers).” **[v.20]** Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save that you should become angels or become of the immortals.” **[v.21]** And he [Shaitan (Satan)] swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both.” **[v.22]** So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?” **[v.23]** They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” **[v.24]** (Allah) said: “**Get down**, one of you is an enemy to the other [i.e. Adam, Hawwa' (Eve), and Shaitan (Satan)]. **On earth** will be a dwelling-place for you and an **enjoyment** for a time.” **[v.25]** He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).” **[v.26] O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment;** and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth[1]). **[v.27] O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not. ...”**

Surah 15:26-44 (al-Hilalai-Khan translation) -

“... **[v.26]** And indeed, We created man from dried (sounding) clay of altered mud. **[v.27] And the jinn, We created aforetime from the smokeless flame of fire. [v.28]** And (remember) **when your Lord said to the angels: “I am going to create a man (Adam) from dried (sounding) clay of altered mud) [v.29] “So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” [v.30] So the angels**

prostrated themselves, all of them together. [v.31] Except Iblis (Satan) – he refused to be among the prostrators. [v.32] (Allah) said: “O Iblis (Satan)! What is your reason for not being among the prostrators?” [v.33] [Iblis (Satan)] said: “I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.” [v.34] (Allah) said: “Then, get out from here, for verily, you are Rajim (an outcast or a cursed one).” [Tafsir At-Tabari] [v.35] “And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).” [v.36] [Iblis (Satan)] said: “O my Lord! Give me then respite till the Day they (the dead) will be resurrected.” [v.37] Allah said: “Then verily, you are of those reprieved,” [v.38] “Till the Day of the time appointed.” [v.39] [Iblis (Satan)] said: “O my Lord! Because you misled me, I shall indeed adorn the path of error from them (mankind) on the earth, and I shall mislead them all.” [v.40] “Except Your chosen, (guided) slaves among them.” [v.41] (Allah) said: “This is the Way which will lead straight to Me.” [v.42] “Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawun (Mushrikun and those who go astray, criminals, polytheists, and evil-doers).” [v.43] “And surely, Hell is the promised place for them all.” [v.44] “It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.” ...”

Surah 17:60-64 (al-Hilali-Khan translation) -

“... [v.60] And (remember) when We told you: “Verily! Your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra'[1]) but a trial for mankind, and (likewise) the accursed tree (Zaqqum, mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah. [v.61] **And (remember) when We said to the angels: “Prostrate yourselves unto Adam.” They prostrated themselves except Iblis (Satan). He said: “Shall I prostrate myself to one whom You created from clay?”** [v.62] [Iblis (Satan)] said: “See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!” [v.63] **(Allah) said:** “Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) – an ample recompense.” [v.64] “And **befool them gradually** those whom you can among them with your voice (i.e. songs, music, and any other call for Allah's disobedience), **make assaults on them with your cavalry and your infantry, share with them wealth and children** (by tempting them to earn money by illegal ways – usury, or by committing illegal sexual intercourse), and **make promises to them.**” But Satan promises them nothing but deceit. ...”

[The Qur'an teaches that Allah was the one commanding Iblis, to “befool”, “make assaults”, “make [false/deceitful] promises” to the children of Adam.]

Surah 18:50 (al-Hilali-Khan translation) -

“... And (remember) when **We said to the angels: “Prostrate yourselves unto Adam.” So they prostrated themselves except Iblis (Satan). He was one of the jinn;** he disobeyed the Command of his Lord. Will you then take **him (Iblis) and his offspring** as protectors and helpers rather than Me while they are enemies to you? What an evil is

the exchange for the Zalimun (polytheists, and wrong-doers). ...”

[Interesting is the sudden change from Shaitan being under the term “angel” in Surah 2:30-34-36, and Surah 7:11-27, and Surah 17:61, and also in Surah 18:50, but therein receives a secondary designation, as “jinn”, as seen in Surah 15:27-28. Muslims do not believe in fallen “angels”, only in corrupted “jinn” (fire beings), which seems to be taken from either the Psalms, or Hebrews, citing the Psalms, which in either case, means that “jinns” (Genii, Djinn, etc. also known as devils) are indeed fallen angels, in spite of the Muslims 'scholarly' denials, for the Qur'an classifies the jinn in the category of angels [otherwise how could Shaitan/Iblis] be accused of not bowing down if he were not an angel, since the command was only for angels to do so???]:

Psalms 104:4 KJB - Who maketh his angels spirits; his ministers a flaming fire:

Hebrews 1:7 KJB - And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

See:

Yusuf-Ali translation notes [49] on Surah 2:34 -

“... 49 The Arabic may also be translated: "They bowed down, except Iblis." In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not accepted in Muslim theology. In 18:50 , Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word. (R). (Cf. n.2392, n. 2393, and n. 929). ...”]

Surah 20:115-123 (al-Hilali-Khan translation) -

“... [v.115] And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. [v.116] **And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves (all) except Iblis (Satan), he refused.** [v.117] Then We said: “O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed. [v.118] Verily, you have (a promise from Us) that you will never be hungry therein nor naked. [v.119] And you (will) suffer not from thirst therein nor from the sun's heat.” [v.120] Then Shaitan (Satan) whispered to him, saying: “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?” [v.121] Then they both are of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. [v.122] Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. [v.123] **He (Allah) said: “Get you down (from the Paradise to the earth), both of you, together,** some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.” ...”

Scripture [KJB] says:

Acts 10:25 KJB - And **as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.**

Acts 10:26 KJB - **But Peter took him up, saying, Stand up; I myself also am a man.**

Revelation 19:10 KJB -And I **fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God:** for the testimony of Jesus is the spirit of prophecy.

Revelation 22:8 KJB -And I John saw these things, and heard them. And when I had heard and seen, **I fell down to worship before the feet of the angel which shewed me these things.**

Revelation 22:9 KJB -**Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.**

Matthew 4:10 KJB - Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Luke 4:8 KJB - And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

[25] Adam was 60 cubits (about 30 meters) tall???

Sahih al-Bukhari, Volume 4, Book 55, Number 544 -

“... **Narrated Abu Huraira: Allah's Apostle said**, “The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their **father Adam (in statute), sixty cubits tall.**” ...”

Sahih al-Bukhari, Volume 8, Book 74, Number 246 -

“... **Narrated Abu Huraira: The Prophet said**, “**Allah created Adam in his complete shape and form (directly), sixty cubits (about 30 meters) in height. When He created him**, He said (to him), “Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.” Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah (Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah' The Prophet added 'So whoever will enter Paradise, will be of the shape and form of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time.” ...”

Sahih Muslim, Book 040, Chapter 6, Number 6795 -

“... **This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters that Allah's Messenger** (may peace be upon him) **said:** The (members of the) first group which would get into Paradise will have their faces as bright as stars in the sky. They would neither pass water, nor void excrement, nor will they suffer from catarrh, nor will they spit, and their combs would be made of gold, and their sweat will be musk, the fuel of their brazier will be aloes, and their wives will be large-eyed maidens and their form would be alike as one single person after the form of their **father (Adam) sixty cubits tall.** ...”

Sahih Muslim, Book 040, Chapter 6, Number 6796 -

“... **Abu Huraira reported Allah's Messenger** (may peace be upon him) **as saying:** The first group of my Ummah to get into Paradise would be like a full moon in the night. Then those who would be next to them; they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat would be musk and their form would be the form of one single person according to the length of their **father sixty cubits tall. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording.** ...”

Sahih Muslim, Book 040, Chapter 11, Number 6809 -

“... **Abu Huraira reported Allah's Messenger** (may peace be upon him) **as saying:** **Allah, the Exalted and Glorious, created Adam in His own image with His length of sixty cubits**, and as He created him He told him to greet that group, and that was a party of angels sitting there, and listen to the response that they give him, for it would form his greeting and that of his offspring. He then went away and said: Peace be upon you! They (the angels) said: May there be peace upon you and the Mercy of Allah, and they made an addition of “Mercy of Allah”. So he who would get into Paradise would get **in the form of Adam, his length being sixty cubits**, then the people who followed him continued to diminish in size up to this day. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-Iyn, and they will all look the same, as if they are one person in the image of their **father Adam, sixty cubits tall.**)” **They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir.** ...”

[According to the Testimony of Jesus, Adam was actually a little over twice as tall as men now that are living [13-15 feet], not 60 cubits:

The Spirit of Prophecy, Volume 1 (1870), Pages 24-25 (also Spiritual Gifts, Volume 3 (1864), page 33 -

“... [24] After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to [25] his Son, “Let us make man in our image.” As **Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned.** His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. **Eve was not quite as tall as Adam. Her head reached a little above his shoulders.** She, too, was noble – perfect in symmetry, and very beautiful. {1SP 24.2} ...”; also see:

7 [SDA] Bible Commentary, 986.4 -

“... Chapter 20

5, 6. Marks of Curse in Second Resurrection.--At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. **Those who lived before the Flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth,** and well proportioned. The generations after the Flood were less in stature (3SG 84, 85). {7BC 986.4} ...”; etc.]

[26] If Allah's Spirit is Jibril, as so many Muslim scholars say, how can “the Spirit” be breathed into Adam, to become a living being, or into the dead animal [ass] of Ezra???

Surah 15:26-29 (al-Hilalai-Khan translation) -

“... [v.26] And indeed, We created man from dried (sounding) clay of altered mud. [v.27] **And the jinn, We created aforetime from the smokeless flame of fire.** [v.28] And (remember) **when your Lord said to the angels: “I am going to create a man (Adam) from dried (sounding) clay of altered mud** [v.29] **“So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.”**

Tafsir of al-Jalalayn on Surah 15:29 -

“... [15:29] So, when **I [Allah] have proportioned him, completed him, and breathed, caused to flow, of My Spirit in him, so that he becomes a living thing — the annexation of ‘the Spirit’ to him is a conferring of honour upon Adam — fall down in prostration before him!**’, a prostration [meant as an act] of salutation by bowing. ...”

Tafsir of al-Jalalayn on Surah 2:30 -

“... [2:30] And, mention, O Muhammad (s), when your Lord said to the angels, ‘I am appointing on earth a vicegerent’, who shall act as My deputy, by implementing My rulings therein — and this [vicegerent] was Adam; They said, ‘What, will You appoint therein one who will do corruption therein, through disobedience, and shed blood, spilling it through killing, just as the progeny of the jinn did, for they used to inhabit it, but when they became corrupted God sent down the angels against them and they were driven away to islands and into the mountains; while we glorify, continuously, You with praise, that is, “We say Glory and Praise be to You”, and sanctify You?’, that is, ‘We exalt You as transcendent above what does not befit You?; the lām [of laka, ‘You’] is extra, and the sentence [wa-nuqaddisu laka, ‘We sanctify You’] is a circumstantial qualifier, the import being, ‘thus, we are more entitled to be Your vicegerents’); He, exalted be He, said, ‘Assuredly, I know what you know not’, of the benefits of making Adam a vicegerent and of the fact that among his progeny will be the obedient and the transgressor, and justice will prevail between them. They said, ‘God will never create anything more noble in His eyes than us nor more knowledgeable, since we have been created before it and have seen what it has not seen. **God then created Adam from the surface of the earth (adīm al-ard [adīm literally means ‘skin’]), taking a handful of all its colours and mixing it with different waters, then made him upright and breathed into him the Spirit and he thus became a living being with senses, after having been inanimate. ...”**

Surah 2:259 (al-Hilali-Khan translation) -

“... [v.259] Or like the one who passed by a town and it had tumbled over its roofs. he said: “Oh! How will Allah ever bring it to life after its death?” So Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and **look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh**”. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.” ...”

Tafsir of al-Jalalayn on Surah 2:259 -

“... [2:259] **Or, did you see, such as he, Ezra (‘Uzayr), who (the kāf of ka’lladhī, ‘such as he who’, is extra) passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, ‘How (annā means kayfa, ‘how’) shall God give life to this now that it is dead?’, challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, ‘How long have you tarried?’, been here?; he said, ‘I have tarried a day, or part of a day’, because he fell asleep before noon, and was made dead and then brought**

back to life again at sunset, and thus he thought it was a day's sleep; He said, 'Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time (the final hā' of yatasannah, 'to spoil', is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant reading omits the final hā'); **and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life** (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning **'How We shall move it and make it stand'**); **and then clothe them with flesh', and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray.** So, when it was made clear to him, as a result of witnessing it, he said, 'I know (a variant reading for a 'I know', has [the imperative] i'lam, 'know!', thus making it a command from God), with the knowledge of direct vision, that God has power over all things'. ..."

[27] The talking ants [from 3 miles away], a bird [hoopoe], [cows, wolves, shoe-laces and thighs, oh my!] in the days of Solomon [and Muhammad], and the knowledge of this speaking/talking Solomon inherited from David, and the armies of creatures and jinn at his command; and while the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them all by fire because a single ant bit that prophet [those must be the fire-ants, eh?]???

Surah 27:16-28 (al-Hilali-Khan translation) -

“... [v.16] And **Sulaiman (Solomon) inherited (the knowledge of) Dawud (David).** He said: “O mankind! **We have been taught the language of birds,** and on us have been bestowed all things. This, verily, is an evident grace (from Allah).” [v.17] And **there were gathered before Sulaiman (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).** [v.18] Till, when **they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts should crush you, while they perceive not.”** [v.19] **So he [Sulaiman (Solomon)] smiled, amused at her speech[1] and said: “My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”** [v.20] **He inspected the birds, and said: “What is the matter that I see not the hoopoe? Or is he among the absentees?** [v.21] **“I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason.”** [v.22] **But the hoopoe stayed not long: he (came up and) said: “I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.** [v.23] **“I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.** [v.24] **“I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way: so they have guidance.”** [v.25] **[As Shaitan (Satan) has barred them from Allah's Way] so they do not worship (prostrate**

themselves before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabari] [v.26] Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! [v.27] [Sulaiman (Solomon)] said: “We shall see whether you speak the truth or you are (one) of the liars. [v.28] “Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return.” ...”

“... [1] (V.27:19) See the footnote of (V.6:143). ...”

Notation on Surah 6:143 in al-Hilali-Khan translation -

“... [2] (V. 6:143) Narrated Abu Hurairah: I heard Allah's Messenger saying, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd.'”. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.’” The people said, “Glorified be Allah.” The Prophet said, “But I believe in it and so does Abu Bakr and 'Umar.” (Sahih Al-Bukhari, Vol. 5, Hadith No. 15).

*It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in Musnad Imam Ahmad in Musnad of Abu Sa'id Al-Khudri (Vol. 3, Page 83): Narrated Abu Sa'id Al-Khudri: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad the Messenger of Allah in Yathrib (Al-Madinah) informing the people about the news of the past.” Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allah's Messenger (Muhammad) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational salat then he came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allah's Messenger said: “He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts prey speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. ...”

Sahih al-Bukhari, Volume 3, Book 39, Number 517 -

“... Narrated Abu Huraira: The Prophet said, “While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose

(i.e. carrying), I have been created for sloughing.” The Prophet added, “**I, Abu Bakr and 'Umar believe in the story.**” The Prophet went on, “A wolf caught a sheep, and when the shepherd chased it, **the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?'**” **“After narrating it, the Prophet said, “I, Abu Bakr and 'Umar too believe it.”** Abu Salama (a sub-narrator) said, “Abu Bakr and 'Umar were not present then.” **(It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in Fatah-al-Bari: Narrated Unais bin 'Amr: Ahban bin Aus said, “I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?'" Ahban added, “I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e. Islam).'**” Unais bin 'Amr further said, **“Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.)** “palm trees or other trees and share the fruits with me.” ...”

Sahih al-Bukhari, Volume 4, Book 56, Number 677 -

“... **Narrated Abu Huraira: Once Allah's Apostle**; offered the morning prayer and then faced the people and **said**, “While a man was driving **a cow**, he suddenly rode over it and beat it. **The cow said, “We have not been created for this, but we have been created for ploughing.”** On that the people said **astonishingly, “Glorified be Allah! A cow speaks!”** The Prophet said, **“I believe this, and Abu Bakr and 'Umar too, believe it**, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon **the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)? '**” The people said **surprisingly, “Glorified be Allah! A wolf speaks!”** The Prophet said, **“But I believe this, and Abu Bakr and 'Umar too, believe this**, although neither of them was present there.” (See the Foot-note of page No. 10 Vol.5) ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 15 -

“... **Narrated Abu Huraira: I heard Allah's Apostle saying**, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, **the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.”** The people said, **“Glorified be Allah.”** The Prophet said, **“But I believe in it and so does Abu Bakr and 'Umar.”** ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 39 -

“... **Narrated Abu Huraira: Allah's Apostle said**, “Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. **The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?'**” The people said, “**Glorified be Allah.**” **The Prophet said, “But I believe in it and so do Abu Bakr and 'Umar** although Abu Bakr and 'Umar were not present there (at the place of the event).” ...”

Jami at-Tirmidhi, Volume 6, Book 46, Chapter 17, Number 3695 -

“... **3695. Abu Hurairah narrated that the Prophet said:** “While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. **The wolf said: 'What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?'**” **The Messenger of Allah said: “So I believe in that, I and Abu Bakr, and 'Umar.”**

(One of the narrators) Abu Salamah said: “And the two of them were (present) not among the people that day.” **(Sahih)**

(Another chain) with similar narration.

[Abu 'Eisa said:] This Hadith is Hasan Sahih. ...”

Tafsir of al-Jalalayn on Surah 27:15-28 -

“... [27:15] And verily **We gave David and Solomon, his son, knowledge**, of rendering [decisive] judgement between people, **and [knowledge] of the speech of birds and of other things**, and they said, giving thanks to God, ‘Praise be to God Who has favoured us, with prophethood and **the disposal of jinn, humans and devils [to our service]**, over many of His believing servants’. [27:16] And **Solomon inherited from David, prophethood and knowledge exclusively from among all his other children**; and he said, ‘O people, **we have been taught the speech of the birds, that is, the ability to understand their sounds**, and we have been given of all things, given to prophets and kings. Indeed this, gift, is the manifest, the evident, favour’. [27:17] And, on one journey, **Solomon's hosts of jinn and humans and birds stood assembled for him as they were being arrayed, brought together [in groups] and marshalled**. [27:18] When **they came to the Valley of the Ants — which is [located] either in Tā'if or in Syria, and whose ants are either small or large — an ant, the queen ant, who had seen Solomon's hosts, said, ‘O ants, enter your dwellings, lest Solomon and his hosts crush you while they are unaware!’ — the ants are likened to rational beings in their use of the latter's speech**. [27:19] Whereat he, **Solomon, smiled** (fa-tabassama, the beginning [of the sentence]) amused (dāhikan, the end [of the sentence]) **at its words, which he had heard from three miles away and which was carried to him by the winds. When he was on the verge of [entering] their valley, he [Solomon]**

made his hosts halt until they [the ants] had entered their dwellings — on this journey his hosts consisted of cavalry and infantry. And he said, ‘My Lord, inspire me to be thankful for Your grace with which You have favoured me and my parents, and to do good that will please You, and include me, by Your mercy, among Your righteous servants’, the prophets and saints. [27:20] **And he reviewed the birds, to see the hoopoe — which would locate water beneath the ground and indicate its location by pecking at it, whereupon the devils would extract it, for Solomon required it for when he prayed; but he could not see him — then he said, ‘Why is it that I do not see the hoopoe?, in other words, is there something preventing me from seeing him? Or is he among the absent?, and so I cannot see him because he is absent?’ And when he became certain [of the hoopoe’s absence],** [27:21] **He said, ‘Assuredly I will chastise him with a severe chastisement, by having [all] his feathers as well as his tail plucked and leaving him out in the sun, where he would not be able to escape from reptiles, or I will slaughter him, by slitting his throat, unless he brings me (read la-ya’tiyannī or la-ya’tinannī) a clear warrant’, plain manifest proof for his [having a valid] excuse.** [27:22] **But he did not remain (read fa-makutha or fa-makatha) long [in absence], in other words, [he was away only] for a short while, and came to Solomon humbly, with his head up and his wings and tail lowered. Solomon pardoned him and asked him about what he had encountered during his absence: and he said, ‘I have discovered something of which you have no knowledge, and I have brought you from Sheba (this may be read in declined form [min Saba’in] or left as indeclinable [min Saba’a]) — a tribe in Yemen, whose name is taken from the name of one of their ancestors (which is also the reason why it may be declined) — a verified report.** [27:23] **I found a woman ruling over them, in other words, she was their queen, her name Bilqīs; and she has been given [an abundance] of all things, that kings might require, in the way of machines and instruments, and she possesses a great throne — its length was 80 cubits, its width 40 cubits, its height 30 cubits, and was made of gold and silver, encrusted with pearls, rubies, chrysolite, and emeralds, with its legs made of rubies, chrysolite and emeralds, containing seven [inner] doors, the door of each chamber shut.** [27:24] **I found her and her people prostrating to the sun instead of God, and Satan has adorned for them their deeds and he has barred them from the Way, from the path of truth, so that they are not guided** [27:25] **to prostrate themselves to God (allā yasjudū should be read as an yasjudū: the lā is extra and with it has been assimilated the nūn of an, similar to [the construction] where God says, li-allā ya‘lama ahlu’l-kitābi, so that the People of the Scripture may know [Q. 57:29]; the sentence functions as the direct object of yahtadūna, ‘guided’, whose ilā, ‘to’, has been omitted); [He] Who brings forth the hidden (al-khab’ is a verbal noun, with the same meaning as al-makhbū’, ‘that which is hidden’) of rain and plants, in the heavens and the earth, and He knows what they conceal, within their hearts, and what they proclaim, with their tongues.** [27:26] **God — there is no god except Him, the Lord of the Mighty Throne’ (this clause constitutes an [independent] new sentence, which is a eulogy comprising [praise of] the Throne of the Compassionate One to counter the [description of the] throne of Bilqīs: between the two, however, is an unfathomable difference).** [27:27] **He, Solomon, said, to the hoopoe: ‘We shall see whether**

you have spoken the truth, in what you have informed us, or whether you are of the liars, that is, of their ilk — for [to say] that is rhetorically more powerful than [simply] saying ‘or whether you have lied’. He [the hoopoe] indicated to them the place of the water and it was extracted. They thus drank, performed their ablutions and prayed. Solomon then composed a letter in the following form: ‘From the servant of God, Solomon son of David, to Bilqīs, Queen of Sheba. In the Name of God, the Compassionate, the Merciful: Peace be upon those who follow Guidance. To wit: do not rise up against me [in defiance], but come to me in submission’. He then stamped it with musk and sealed it with his ring, and **said to the hoopoe: [27:28] Take this letter of mine and deliver it to them, that is, to Bilqīs and her people, then turn away, withdraw, from them, but remain close by them, and see what [response] they shall return’, [and see] what kind of response they shall give. Thus, he took it and approached her [Bilqīs]. But as her soldiers were all around her, he cast it into her private chamber. When she saw it, she shuddered and was consumed by fear. She read what it said. ...”**

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. On Surah 27:15-28 -

“... (15. And indeed We gave knowledge to Dawud and Sulayman, and they both said: “All praise be to Allah, Who has preferred us above many of His believing servants!”) (16. And Sulayman inherited from Dawud. He said: “O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.”) (17. And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).) (18. Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.”) (19. So he (Sulayman) smiled, amused at her speech and said: “My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.”)

Dawud and Sulayman (peace be upon them), the organization of Sulayman's Troops and His passage through the Valley of the Ants Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Sulayman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allah says: (And indeed We gave knowledge to Dawud and Sulayman, and they both said: “All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!”) (And Sulayman inherited from Dawud.) means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulayman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allah said: (We Prophets cannot be inherited from; whatever we leave behind is charity.) And Sulayman said: (O mankind! We have

been taught the language of birds, and we have been given from everything.) Here Sulayman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allah and His Messenger told us. Allah enabled Sulayman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymansaid: (We have been taught the language of birds, and we have been given from everything.) i.e., all things that a king needs. (This, verily, is an evident grace.) means, 'this is clearly the blessings of Allah upon us.' (And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order.) means, all of Sulayman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings. (and they all were set in battle order.) The first and the last of them were brought together, so that none of them would step out of place. Mujahid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays." (Till, when they came to the valley of the ants,) meaning, when Sulayman, the soldiers and the army with him crossed the valley of the ants, (one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.") Sulayman, peace be upon him, understood what the ant said, (So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,) meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.' (and that I may do righteous good deeds that will please You,) means, 'deeds that You love which will earn Your pleasure.' (and admit me by Your mercy among Your righteous servants.) means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends. ' (20. He inspected the birds, and said: "What is the matter that I see not the hoopoe Or is he among the absentees'") (21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.") The Absence of the Hoopoe Mujahid, Sa'id bin Jubayr and others narrated from Ibn 'Abbas and others that the hoopoe was an expert who used to show Sulayman where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Sulayman would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulayman went to some open land and checked on the birds, but he could not see the hoopoe. (and (Sulayman) said: "What is the matter that I see not the hoopoe Or is he among the absentees'") One day 'Abdullah bin 'Abbas told a similar story, and among the people was a man from the Khawarij whose name was Naf i' bin Al-Azraq,

who often used to raise objections to Ibn 'Abbas. He said to him, "Stop, O Ibn 'Abbas; you will be defeated (in argument) today!" Ibn 'Abbas said: "Why" Nafi' said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn 'Abbas said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbas in argument, I would not even answer." Then he said to Nafi': "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nafi' said: "By Allah I will never dispute with you concerning anything in the Qur'an." (I will surely punish him with a severe torment) Al-A'mash said, narrating from Al-Minhal bin 'Amr from Sa'id that Ibn 'Abbas said: "He meant, by plucking his feathers." 'Abdullah bin Shaddad said: "By plucking his feathers and exposing him to the sun." This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants. (or slaughter him,) means, killing him. (unless he brings me a clear reason.) i.e., a valid excuse. Sufyan bin 'Uyaynah and 'Abdullah bin Shaddad said: "When the hoopoe came back, the other birds said to him: "What kept you Sulayman has vowed to shed your blood." The hoopoe said: "Did he make any exception did he say 'unless'" They said, "Yes, he said: (I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.) The hoopoe said, "Then I am saved." (22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news.") (23. "I found a woman ruling over them, she has been given all things, and she has a great throne.") (24. "I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.") (25. So they do not prostrate themselves before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.) (26. Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!") How the Hoopoe came before Sulayman and told Him about Saba' Allah says: (But (the hoopoe) stayed not long,) meaning, he was absent for only a short time. Then he came and said to Sulayman: (I have grasped which you have not grasped) meaning, 'I have come to know something that you and your troops do not know.' (and I have come to you from Saba' with true news.) meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said: (I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'." Allah's saying: (she has been given all things,) means, all the conveniences of this world that a powerful monarch could need. (and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great , strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west , and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said: (I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has prevented them from the way,) meaning, from the way of truth, (so they have no guidance.) Allah's saying: (and Shaytan has made

their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.) They do not know the way of truth, prostrating only before Allah alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Ayah: (And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you indeed worship Him.) (41:37) (Who brings to light what is hidden in the heavens and the earth,) 'Ali bin Abi Talhah reported that Ibn 'Abbas said: "He knows everything that is hidden in the heavens and on earth." This was also the view of 'Ikrimah, Mujahid, Sa'id bin Jubayr, Qatadah and others. His saying: (and knows what you conceal and what you reveal.) means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Ayah: (It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day) (13:10). His saying: (Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!) means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him. Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Sahih. (27. (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars.") (28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.") (29. She said: "O chiefs! Verily, here is delivered to me a noble letter,") (30. "Verily, it is from Sulayman, and it (reads): 'In the Name of Allah, the Most Gracious, the Most Merciful;') (31. 'Be you not exalted against me, but come to me submitting (as Muslims).'"') Sulayman's Letter to Bilqis Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen: ((Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars.") meaning, 'are you telling the truth' (or you are (one) of the liars.) meaning, 'or are you telling a lie in order to save yourself from the threat I made against you' (Go you with this letter of mine and deliver it to them then draw back from them and see what they return.) Sulayman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners. Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. ..."

While the Sulaiman of Islam spares the Ants a tragic death of trampling, another prophet, related by Muhammad burns them all by fire because a single ant bit that prophet:

Sahih al-Bukhari, Volume 4, Book 54, Number 536 -

“... Narrated Abu Huraira: Allah's Apostle said, “Once while a

prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation: – “Wouldn't it have been sufficient to burn a single ant? (that bit you):” (See Page 162, chapter No. 153). ...”

[28] The case of the Two Women, a dead child [taken by a wolf] and a living child, brought before King David??? Then later Solomon, and the two opposing verdicts???

Sahih al-Bukhari, Volume 4, Book 55, Number 637 -

“... Narrated Abu Huraira: Allah's Apostle said, “My example and the example of the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it.” He also said, “There were two women, each of whom had a child with her. **A wolf came and took away the child of one of them,** whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' **So they both carried the case before David who judged that the living child be given to the elder lady.** So **both of them went to Solomon bin David and informed him** (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' **So he gave the child to the younger lady.” ...”**

Sahih al-Bukhari, Volume 8, Book 80, Number 760 -

“... Narrated Abu Huraira: Allah's Apostle said, “There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' **So both of them sought the judgment of (the Prophet) David who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Solomon, son of David and informed him of the case.** Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you! He is her child.' **On that, he gave the child to the younger lady.”** Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it 'Mudya'.” ...”

Sahih Muslim, Book 018, Chapter 8, Number 4269 -

“... Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: While two women had been going along with their two sons, **a wolf came and made away with the child of one of them.** One of them said to her companion: It is with your child that it (the wolf) has run away The other one said: It has run away with your child. **They brought the matter to (Hadrat) Dawud (David) for decision and he made a decision in favour of the elder one. They then went to Sulaiman b. Dawud (may there be peace upon both of them) and told them (the story).** He said: Bring me a knife so that I may cut him (the child) (into two parts) for you. The younger one said: No, it can't be, may Allah have mercy upon you, he (the child) belongs to her (the elder). **So he gave a decision in favour of the younger one.** Abu Huraira said: If ever I heard of the word as-

sikin at all, it was that day. We called it by no other name but al-Mudya.

Sahih Muslim, Book 018, Chapter 8, Number 4270 -

“... This hadith has been **narrated on the authority of Abu az-Zinad with the same chain of transmitters.** ...”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 14, Number 5404 -

“... **5404. Abu Hurairah narrated that the Messenger of Allah said:** “There were two women who had two children, and **the wolf came and took away the son of one of them.** She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' **They referred the matter to Dawud,** peace be upon him, **for judgment** (About the remaining child) **and he ruled in favor of the older one. Then they went out to Sulaiman bin Dawud and told him (about that).** He said: 'Give me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allah have mercy on you; he is her son.' **So he ruled that (the child) belonged to the younger woman.**” Abu Hurairah said: “By Allah! I never heard 'Sikkin' used until that day. We would only say: 'Mudyah.'” **(Sahih) ...**”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 15, Number 5405 -

“... **5405. It was narrated from Abu Hurairah that the Messenger of Allah said:** “Two women went out with two children of theirs, and **the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dawud,** peace be upon him, **and he ruled that (the child) belonged to the older woman. Then they passed by Sulaiman and he said:** 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Will you cut him in half?' He said: 'Yes.' She said: 'Do not do that; I will give my share of him to her.' **He said: 'He is your child, and he ruled that he belonged to her.'** **(Sahih) ...**”

Sunan an Nasa'i, Volume 6, Book 49, Chapter 16, Number 5406 -

“... **5406. It was narrated from Abu Hurairah that the Prophet said:** “Two women went out with their two children, and **the wolf took one of the children from them. They referred their dispute to Prophet Dawud,** peace be upon him, **and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaiman,** peace be upon him, **and he said: 'How did he judge between you?' She said: 'He ruled that (the child) belongs to the older woman.'** Sulaiman said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' **So he ruled that the child belonged to the woman who refused to let him be cut.**” **(Sahih) ...**”

[Read the Scriptures [KJB] below, for there was never any “wolf”, and king David had already died before this case ever came to Solomon. Also, absolutely amazing, is the fact that the Sahih Hadith, say that David was a Prophet, and then totally blundered, giving the child to the 'older woman', and apparently the two women unsatisfied with that, then went to Solomon,

while King David was apparently still alive??? and the Solomon gives in favor of the 'younger woman', contradicting the previous Prophet, being his father.]

Here is what the Scripture [KJB] says:

King David, died:

1 Kings 2:10 KJB - So David slept with his fathers, and was buried in the city of David.

Solomon, then began to rule:

1 Kings 3:15 KJB - And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

1 Kings 3:16 KJB - Then came there two women, that were harlots, unto the king, and stood before him.

1 Kings 3:17 KJB - And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

1 Kings 3:18 KJB - And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

1 Kings 3:19 KJB - And this woman's child died in the night; because she overlaid it.

1 Kings 3:20 KJB - And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

1 Kings 3:21 KJB - And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

1 Kings 3:22 KJB - And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

1 Kings 3:23 KJB - Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

1 Kings 3:24 KJB - And the king said, Bring me a sword. And they brought a sword before the king.

1 Kings 3:25 KJB - And the king said, Divide the living child in two, and give half to the one, and half to the other.

1 Kings 3:26 KJB - Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

1 Kings 3:27 KJB - Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

1 Kings 3:28 KJB - And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

[29] The almost war with the Queen of Sheba [Islamic 'Bilqis'], who had hairy legs [of which the devils removed with their 'nair', to be able to later marry Sulaiman, who commanded the Shayatin (Satan) to build her a glass house???], and children of the jinn, an Ifrit, half a day to obtain the throne is too slow, and the Greatest Name of Warp-Pipe Technology???

Surah 27:29-44 (al-Hilali-Khan translation) -

“... [v.29] She said: “O chiefs! Verily! Here is delivered to me a noble letter, [v.30] “Verily it is from Sulaiman (Solomon), and verily, it (reads): In the Name of Allah, the Most Gracious, the Most Merciful: [v.31] “Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission).” [v.32] She said: “O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions).” [v.33] They said: “We have great strength, and great ability for war, but it is for you to command: so think over what you will command.” [v.34] She said: “Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.” [v.35] “But verily! I am going to send him a present, and see with what (answer) the messengers return.” [v.36] So when (the messengers with the present) came to Sulaiman (Solomon), he said: “Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!” [v.37] [Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: “Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.” [v.38] He said: **“O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?”** [v.39] **A 'Ifrit (strong one) from the jinn said: “I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.”** [v.40] **One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!”** Then when he [Sulaiman (Solomon)] saw it placed before him, he said: “This is by the Grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful.” [v.41] He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.” [v.42] So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaiman (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her).” [v.43] And that which she used to worship besides Allah has prevented (from Islam), for she was of a disbelieving people. [v.44] It was said to her:

“Enter As-Sarh” (A glass surface with water underneath is or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaiman (Solomon)) said: “Verily, it is Sarh (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).” ...”

Tafisr of al-Jalalayn on Surah 27:29-44 -

“... [27:29] Then, she said, to the noblemen of her people: ‘O [members of the] council, lo! (read yā ayyuhā’l-mala’u innī, pronouncing [in the last two words] both hamzas; or by not pronouncing the second one and changing it into a wāw with kasra vowelling) a noble, a sealed, letter has been delivered to me. [27:30] It is from Solomon and lo! it is, in other words, its text says: “In the Name of God, the Compassionate, the Merciful. [27:31] Do not rise up against me [in defiance], but come to me in submission”’. [27:32] She said, ‘O [members of the] council, give me an opinion (read yā ayyuhā’l-mala’u aftūnī, pronouncing both hamzas, or by not pronouncing the second and changing it into a wāw), in other words, guide me, in this matter of mine. I never decide on a matter, I never conclude it, until you are present’. [27:33] They said, ‘We possess force and we possess great might, in other words, we are hardy in war. The matter is for you [to decide]. So see what you will command’, us, and we will obey you. [27:34] She said, ‘Indeed kings, when they enter a town, ruin it, with destruction, and reduce the mightiest of its inhabitants to the most abased. That is what they too will do, namely, the senders of this letter. [27:35] Now I will send them a gift and wait to see with what [response] the envoys return’, in the way of accepting the gift or rejecting it. If it be a king [to whom we have sent it], he will accept it; but if it be a prophet, he will reject it. Thus, she sent male and female servants, one thousand in total, together with five hundred bricks of gold, a crown studded with jewels, and musk, ambergris and other things with an envoy carrying a letter. The hoopoe thus hurried back to bring the news to Solomon, who ordered bricks of gold and silver to be made and laid out across a [vast] square the distance of nine parasangs from his seat and for a towering wall of gold and silver to be constructed around it, and for the most splendid creatures of the land and the sea, together **with the children of the jinn**, to be brought to line the right and left sides of the square. [27:36] But when he, the envoy, came to Solomon, with the gift and the servants, he said, ‘Are you supplying me with wealth? What God has given me, of prophethood and kingship, is better than what He has given you, of [the things of] this world. Nay, but it is you [and not I] who exult in your gift, for you pride yourselves upon [the possession of] the ornaments of this world! [27:37] Go back to them, with the gifts that you have brought, for **We shall assuredly come to them with hosts which they will not be able to face and we shall expel them from there, from the land of Sheba (Saba’)** — named [thus] after their tribal ancestor — **humiliated, and they shall be utterly abased’, unless they come to me in submission**. When the envoy returned to her with the gift, **she had her throne placed inside seven doors inside her palace, with her palace inside seven palaces, and had all the doors locked with guards at them**. She then prepared to make the journey to Solomon to see what he would command her. She departed with twelve thousand chieftains

(qayl), each accompanied by thousands [of men] until when she came to within a parasang of him, **he sensed her [arrival]. [27:38] He said, ‘O [members of the] council, which of you** (regarding the two hamzas read them in the way mentioned above [verse 32]) **will bring me her throne before they come to me in submission?’, compliant and obedient? For I may only [rightfully] seize it before this [submission] and not afterwards. [27:39] An afreet from among the jinn — a [jinn who is] powerful and stalwart — said, ‘I will bring it to you before you rise from your place, the one in which you sit when adjudicating — the period from morning to midday. Indeed I have the strength for it, that is, for carrying it, and I am trustworthy’, over what it may contain of jewels and other [precious] things. Solomon said, ‘I want something faster than that!’ [27:40] The one who had knowledge of the, revealed, Scripture — and this was [one] **Āsif b. Barkhiyā**, a righteous individual **with knowledge of God’s Greatest Name, which when invoked [in supplication] for something it is [immediately] granted** — said: **‘I will bring it to you before your glance returns to you, after you look at something. So he [the afreet] said to him, ‘Look up towards the heaven’, which he did, and when his glance returned [in front of him] he found it [Bilqīs’ throne] placed before him — for in the instance in which Solomon looked up to the heaven, Āsif supplicated by invoking the Greatest Name that God bring it [thereto]; and this was done by having it travel under the earth until it sprung up below Solomon’s seat (kursī). Then, when he saw it standing, still, before him,** he said, ‘This, bringing it to me, is of my Lord’s bounty, that He may try me, test me, whether I give thanks (read a-ashkur, pronouncing both hamzas; or by replacing the second one with an alif; or by not pronouncing the second one, but inserting an alif between the one not pronounced and the other one or without [the insertion]) or am ungrateful, for the favour. And whoever gives thanks, gives thanks only for his own sake, because the reward for his thanks shall be his, and whoever is ungrateful, for the favour, [should know] then my Lord is surely Independent, with no need of his thanks, Generous’, by being bounteous to those who are ungrateful for it. [27:41] He said, ‘Disguise her throne for her — in other words, transform it such that when she sees it, it will be in an unrecognisable form — that we may see whether she will be guided, to recognising it, or be of those who cannot be guided’, to recognise when things are transformed around them. **He [Solomon] sought thereby to test her mind, for it was said to have something wrong with it.** Thus they transformed it by adding or taking away [certain things] and in other ways. [27:42] So when she came, it was said, to her: ‘Is your throne like this?’ She said, ‘It as though it is the one’. She had, in fact, recognised it; but she made a pretence to them just as they made a pretence to her, given that [when she was asked about the throne] it was not said, ‘Is this your throne?’, for had it been so, she would have replied, ‘Yes, it is’. When Solomon realised that she was perceptive and knowledgeable, he said: ‘And we were given the knowledge before her and we had submitted [to God]. [27:43] And what she worshipped besides God, that is, other than Him, barred her, from the worship of God, for she belonged to disbelieving folk’. [27:44] It was, also, said to her, ‘Enter the palace [hallway]’ — **this was a transparent white glass floor underneath which flowed sweet water that contained fish. Solomon had it made when he was told that her legs and feet resembled the shanks of a mule.** And when she saw it, she supposed it to be a pool, of water,**

and so she bared her legs, to wade through it. Meanwhile Solomon was seated on his throne at the front part of the palace [hallway], and he saw that her legs and feet were [in fact] fair. He said, to her: 'It is a hallway paved [smooth] with crystal', and thereafter he called her to submit [to God]. She said, 'My Lord, indeed I have wronged myself, by worshipping other than You, and I submit with Solomon to God, the Lord of the Worlds'. **He wanted to marry her but disliked the hair on her legs.** So **the devils** made a [depilatory] lime mixture (nūra) and she removed it therewith. **He married her and had [great] love for her. And he let her remain as ruler of her kingdom and would visit her once a month, staying for three days [every time]. Her reign came to an end at the same time as that of Solomon.** It is reported that he became king at the age of 13 and died at the age of 53 — Glory be to the One whose enduring sovereignty will never end! ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 27:29-44 [excerpts throughout] -

“... (O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)).” **(An 'Ifrit from the Jinn said:) Mujahid said, “A giant Jinn.” Abu Salih said, “It was as if he was a mountain.” (I will bring it to you before you rise from your place.)** Ibn 'Abbas, may Allah be pleased with him, said, “Before you get up from where you are sitting.” As-Suddi and others said: “He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon.” (And verily, I am indeed strong and trustworthy for such work.) Ibn 'Abbas said: “Strong enough to carry it and trustworthy with the jewels it contains. **Sulayman, upon him be peace, said, “I want it faster than that.”** From this it seems that Sulayman wanted to bring this throne as a demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. **Power such as had never been given to anyone else, before or since,** so that this would furnish proof of his prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When **Sulayman said, “I want it faster than that, (I will bring it to you within the twinkling of an eye!) Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you.** Then he got up, performed ablution and prayed to Allah, may He be exalted. Mujahid said: “He said, O Owner of majesty and honor.” **When Sulayman and his chiefs saw it before them,** (he said: “This is by the grace of my Lord. . . “) meaning, 'this is one of the blessings which Allah has bestowed upon me.'”

“... (It was said to her: “Enter As-Sarh” but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.) **Sulayman had commanded the Shayatin to build for her a huge palace of glass** beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water. ...”

[30] Sulaiman was to go in unto how many wives in a single night, 60, 70, 90, 99, or 100 or what??? or is it more likely just made up as it goes along??? and a half-man???

Sahih al-Bukhari, Volume 4, Book 52, Number 74i -

“... Narrated Abu Huraira: Allah's Apostle said, “Once Solomon, son of David said, '(By Allah) **Tonight I will have sexual intercourse with one hundred (or ninety-nine) women** each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore **only one of those women conceived and gave birth to a half-man**. By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 635 -

“... Narrated Abu Huraira: The Prophet said, “Solomon (the son of) David said, 'Tonight I will sleep with **seventy ladies** each of whom will conceive a child who will be a knight fighting for 'Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore **none of those women got pregnant except one who gave birth to a half child**.” The Prophet further said, “If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause.” Shuaib and **Ibn Abi Az-Zinad said, “Ninety (women) is more correct (than seventy).” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 169 -

“... Narrated Abu Huraira: (The Prophet) Solomon son of (the Prophet) David said, “**Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives)** everyone of whom will deliver a male child who will fight in Allah's Cause.” On that an Angel said to him, “Say: 'If Allah will.’” But Solomon did not say it and forgot to say it. Then he had sexual relations with them but **none of them delivered any child except one who delivered a half person**. The Prophet said, “If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful.” ...”

Sahih al-Bukhari, Volume 8, Book 78, Number 634 -

“... Narrated Abu Huraira: Allah's Apostle said, “(The Prophet) Solomon once said, '**Tonight I will sleep with ninety women**, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.’” On this, his companion said to him, “Say: Allah willing!” But he did not say Allah willing. **Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man**. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers.” ...”

Sahih al-Bukhari, Volume 8, Book 79, Number 711 -

“... Narrated Abu Huraira: (The Prophet) Solomon said, “**Tonight I will sleep with**

(my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah will (Allah willing)." But Solomon forgot (to say it). **He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy**. Abu Huraira added: The Prophet said, "If Solomon had said, "If Allah will" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted." ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 561 -

"... Narrated Abu Huraira: Allah's Prophet Solomon who had **sixty wives**, once said, **"Tonight I will have sexual relation (sleep) with all my wives** so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." **So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed)**. Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4). ..."

Sahih Muslim, Book 015, Chapter 5, Number 4066 -

"... Abu Huraira reported that (Hadrat) **Sulaiman had sixty wives. He (one day) said: I will visit each one of them every night**, and every one of them will become pregnant and give birth to a male child who will be a horseman and fight in the cause of Allah. But (it so happened) that **none of them became pregnant except one, but she gave birth to an incomplete child**. Thereupon Allah's Messenger (may peace be upon him) said: Had he said Insha' Allah (if God so wills), then every one of them would have given birth to a child who would have been a horseman and fought in the cause of Allah. ..."

Sahih Muslim, Book 015, Chapter 5, Number 4067 -

"... Abu Huraira reported Allah's Prophet (may peace be upon him) as saying that Sulaiman b. Dawud, the Apostle of Allah, observed: **I will have an intercourse with seventy wives during the night**; all of them will give birth to a male child who will fight in the cause of Allah. His companion or the angel said to him: Say, "If God wills." But he (Hadrat Sulaimin) did not say so, and he forgot it. And **none of his wives gave birth to a child, but one who gave birth to a premature child**. Allah's Messenger (may peace be upon him) said: Had he said Insha' Allah (if God so will). He would not have failed and his desire would have been materialised. ..."

Sahih Muslim, Book 015, Chapter 5, Number 4068 -

"... Abu Huraira reported this hadith from the Apostle of Allah (may peace be upon him) through another chain of transmitters. ..."

Sahih Muslim, Book 015, Chapter 5, Number 4069 -

“... Abu Huraira reported that Sulaiman b. Dawud said: **I will certainly have intercourse with seventy wives during the night**, and every wife amongst them will give birth to a child, who will fight in the cause of Allah. It was said to him: Say: " Insha' Allah" (God willing), but he did not say so and forgot it. **He went round them but none of them give birth to a child except one woman and that too was an incomplete person**. Upon this Allah's Messenger (may peace be upon him) said: If he had said “Insha' Allah.” he would not have failed, and his desire must have been fulfilled. ...”

Sahih Muslim, Book 015, Chapter 5, Number 4070 -

“... Abu Huraira reported Allah's Apostle (may peace be upon him) as saying that Sulaiman b. Dawud (once) said: **I will go round in the night to my ninety wives**, and every one of them will give birth to a child (who will grow up) as a horseman and fight in the cause of Allah His companions said to him: Say “Insha' Allah.” but he did not say Inshii' Allah. **He went round all of them but none of them became pregnant but one, and she gave birth to a premature child**. And by Him in Whose hand is the life of Muhammad, if he had said, Insha' Allah (his wives would have given birth to the children who would all have grown up into horsemen and fought in the way of Allah). This hadith has been narrated on the authority of Abu Zinad with the same chain of transmitters with a variation of (these words): “Every one of them giving birth to a child, who would have fought in the cause of Allah.” ...”

[31] The death of Sulaiman, the wisest man who ever lived in death, fooling even the jinn???

Surah 34:14 (al-Hilali-Khan translation) -

“... [v.14] Then when **We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. ...”**

Tafsir of al-Jalalayn on Surah 34:14 -

“... [34:14] And when We decreed for him, for **Solomon**, death, in other words, [when] **he died — he remained supported against his staff an entire year, while the jinn continued to toil in hard labour as was customary, unaware of his death, until [finally] when a termite ate through his staff, he fell to the ground [and was seen to be] dead — nothing indicated to them that he had died except a termite** (al-ard is the verbal noun from uridat al-khashaba, passive verbal form, **in other words, ‘it [the piece of wood] was eaten away by a termite [al-arada]’**) **that gnawed away at his staff** (read minsā’atahu or minsātahu, replacing the hamza with an alif, meaning a ‘staff’, so called because [when describing it one would say] yunsa’u bihā, to mean it is used to repel or drive away [creatures]’). **And when he fell down, dead, the jinn realised, it became apparent to them, that** (an, is softened, in other words, annahum) **had they known the Unseen — comprising what was hidden from them in the way of Solomon being dead — they would not have continued in the**

humiliating chastisement, [in] that hard labour of theirs, [in which they continued] as they supposed him to be alive, which is in contrast to what they would have supposed had they known the Unseen and the fact that he had been there an entire year, judging by how much of the staff the termite had eaten through after his death; in other words, [they would not have continued in the humiliating chastisement] for a single day or even a single night [longer]. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses on Surah 34:14. -

“... Allah tells us how Sulayman, peace be upon him, died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn 'Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said. He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to Jinn and men alike that the Jinn do not know the Unseen as they (the Jinn) used to imagine and tried to deceive people. This is what Allah says: (nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) meaning, it became clear to the people that they (the Jinn) were lying. ...”

[32] Moses, their Prophet (supposedly Samuel, who is not actually named in the Qur'an), a king [Talut (Saul)] which was mocked at first for not being fit enough, a refusal to fight, being driven from their homes and children taken as captives, all turn away except a few [the Qur'an confuses the entry into the Promised Land (Canaan) with other events of King Saul, who was not even born until long after Joshua, Judges, and in the time of Samuel], a wooden box (Ark) and the Sakinah (actually the Shekinah glory), being carried by angels is the sign of King Talut's (Saul's) power to reign??? and the testing by a river by king Talut (Saul) for water drinkers [actually Gideon's history], the battle with Jalut (Goliath) in which the whole army advances to attack Jalut (Goliath), not merely David, and the total absence of Joshua in the whole thing:

Surah 2:246-252 (al-Hilali-Khan translation) -

“... [v.246] Have you not thought about the group of **the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, “Appoint for us a king and we will fight in Allah's Way.”** He said, “Would you then refrain from fighting, if fighting was prescribed for you?” **They said, “Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?” But when fighting was ordered for them, they turned away, all except a few of them.** And Allah is All-Aware of the Zalimun (polytheists and wrong-doers). [v.247] And **their Prophet (Samuel) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you.”** They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allah has chosen him above you and has

increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”

[v.248] And their Prophet (Samuel) said to them: Verily! The sign of His kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah[1] (peace and reassurance) **from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. [v.249] Then when Talut (Saul) set out with the army, he said: “Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jalut (Goliath) and his hosts.”** But those who knew with certainty that they were going to meet Allah, said: “How often a small group overcame a mighty host by Allah's Leave?” And Allah is with As-Sabirun (the patient).

[v.250] And when they advanced to meet Jalut (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.” **[v.251] So they routed them** by Allah's Leave **and Dawud (David) killed Jalut (Goliath),** and Allah gave him [Dawud (David)] the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood)[2], and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the 'Alamin (mankind, jinn and all that exists). **[v.252] These are the Verses of Allah, We recite them to you (O Muhammad) in truth,** and surely, you are one of the Messengers (of Allah)[1]. ...”

Tafsir of al-Jalalayn on Surah 2:246-252 -

“... **[2:246] Have you not seen, the story and the tale of,** the council, an assembly, of **the Children of Israel, after, the death of, Moses, when they said to a prophet of theirs, namely, Samuel, ‘Send, establish, for us a king, to unite us and to whom we can refer [matters], and we will fight, with him, in God’s way’.** He, the prophet, said, to them: ‘Might it be that (‘asaytum, or ‘asītum) if fighting is prescribed for you, you will not fight? (allā tuqātilū is the predicate of ‘asā, ‘might it be’; the interrogative is intended to confirm the expectation that follows [sc. that they will not fight]). They said, ‘Why should we not fight in God’s way, when **we have been expelled from our habitations and our children?’**, as a result of these latter being taken captive or killed, that **which they suffered at the hands of Goliath and his men.** The meaning is, ‘There is nothing to stop us fighting, provided the requirement [we demanded] is forthcoming’. God, exalted be He, says, Yet when fighting was prescribed for them, **they turned their backs, from fighting in cowardice, except a few of them, the ones that crossed the river with Saul (Tālūt),** as will be mentioned; and God has knowledge of the evildoers, and will requite them accordingly. **The prophet then asked his Lord to send forth a king, and God responded by sending forth Saul. [2:247] Then their prophet said to them, ‘Verily God has raised up Saul for you as king’ They said, ‘How can he be king over us when we have better right than he to kingship, since he is not of the tribe of monarchs or that of prophets; he [Saul] was a tanner or a shepherd; seeing he has not been given amplitude of wealth?’** which he can use to establish a

kingdom. He, the prophet, said, to them, ‘God has chosen him over you, for kingship, and has increased him broadly, amply, in knowledge and body: at that time, he was **the most knowledgeable and the most handsome of all the Children of Israel, and the most perfect of character**. God gives the kingship to whom He will, in the way He does, and there can be no objection; and God is Embracing, in His bounty, Knowing, of those who deserve it. [2:248] And **their prophet said to them, after they had demanded a sign of his kingship: ‘The sign of his kingship is that there will come to you the Ark, a chest containing the images of the prophets, which God sent down to Adam, and which was handed down to them [sc. the Israelites], until the Amalekites seized it from them in battle**. They used to commence fighting invoking it before their enemy and marching behind it, as well as experience peacefulness in its presence, as God says: therein is a Spirit of Peace, reassurance for your hearts, from your Lord, and **a remnant of what the folk of Moses and the folk of Aaron left behind, which were Moses’s pair of sandals and his staff, Aaron’s turban, a measure (qafiz) of the manna that used to come down on them, and the pieces of the broken tablets, the angels bearing it** (tahmiluhu l-malā’ikatu, the circumstantial qualifier referring to the subject of the verb ya’tiyakum, ‘there will come to’). **Surely in that shall be a sign for you, of his kingship, if you are believers’**. The angels bore it between the earth and the sky while they gazed at it, until finally they placed it before Saul. They then acknowledged his kingship and hastened to enlist in the [holy] struggle, and he chose seventy thousand of their young men. [2:249] And when Saul went forth with the hosts, from the Holy House [sc. Jerusalem], the heat was intense and so they asked him for water; he said, ‘God will try, test, you, in order to distinguish the obedient among you from the disobedient, with a river, between Jordan and Palestine, whoever drinks of it, of its water, is not of me, is not of my followers, and whoever tastes it not, he is of me, except for him who scoops up with his hand’ (ghurfa, or gharfa, ‘a scoop’), satisfying himself therewith and not taking more, he is also of my followers. But they drank of it, when they reached it and saw that it was abundant, except a few of them, who restricted themselves to a scoop: it is reported that one scoop was enough for each man and his horse, and they numbered over three hundred; and when he crossed it, with those who believed, the ones who confined themselves to the one scoop, they, the ones that drank profusely, said, ‘We have no power today against Goliath and his troops’, that is, [no power] to fight them, and they were cowardly and did not cross it. Those who thought, with certainty that, they would meet God, at the Resurrection, and these were the ones that crossed it, said, ‘How often (kam, ‘how’, functions as a predicate, meaning kathīr, ‘many’) a little company, group of men, has overcome a numerous one, by God’s leave, by His will; and God is with the patient’, [providing them] with help and assistance. [2:250] So, when **they went forth against Goliath and his troops, facing them in military columns**, they said, ‘Our Lord, pour out upon us patience, and make firm our feet, by strengthening our hearts for this struggle, and grant us victory over the disbelieving folk!’ [2:251] And **they routed, they broke, them**, by the leave of God, by His will, and **David, who was among the ranks of Saul’s army, slew Goliath; and God gave him, David, the kingship, over the Children of Israel, and Wisdom, prophethood after the death of Samuel and Saul, and the combination [of kingship and prophethood] had**

never come to anyone before him; and **He taught him** such as He willed, of the manufacture of mail-coats and **the speech of birds**. Had God not repelled people some (ba‘dahum, ‘some’, substitutes for [saying] ba‘dan min al-nās, ‘some people’) by means of others the earth would have surely been corrupted, with idolaters defeating and slaying **Muslims**, and **mosques** being destroyed; but God is bounteous to all worlds, by repelling some by means of others. [2:252] **These, verses, are the verses of God We recite to you, O Muhammad (s), as narration, in truth**, and assuredly you are one of the Messengers [of God], the emphasis is made here with the particle inna [of innaka, ‘surely you are’], with the remainder of the statement being a rebuttal of the disbelievers’ saying, ‘You are no Messenger’. ...”

[This Qur'anic passage is so convoluted from the actual historical events as described in the Scripture [KJB] that it is difficult to separate the events in its attempt to hijack actual history into a fabulous [fable] tale. For instance, the person who succeeded Moses, as not Samuel, nor King Saul, but Joshua, son of Nun [Numbers 27:15-23; Deuteronomy 1:38, 3:28, 31:7,14,23, 34:9, the whole of the book of Joshua]. Additionally, after Joshua came many Judges in the land [see Book of Judges], then finally came Samuel [see the whole of 1 and 2 Samuel]. Thus there were several hundred years between Moses and Samuel/Saul/David. The Qur'an also seems to confuse the entering into the Promised Land (Canaan) [when they refused to fight, except a few [Joshua and Caleb; Numbers 13:30, 14:6,24,30,38, 26:25, 32:12; Deuteronomy 1:36; Joshua 14:14], at first, because of the false spies] with some other events in the time of Saul/David/Gideon.

Additionally, this Qur'anic passage mentions that the Israelites were expelled from their homes and some of their children taken captive, and it seems to imply that this was done during the time of Goliath. This is not recorded in Scripture [KJB], though Scripture [KJB] does say that an army went out to fight the Philistines, and the Israelites were smitten [beaten back], with 4,000 men being killed, wherein the called for the Ark to be brought forth [1 Samuel 4:2-7], and that didn't help them, and Saul was not yet anointed as king [1 Samuel 8:5, 9:1-27, 10:1-27, etc], for that did not happen until after the death of Eli [1 Samuel 4:18], and the Ark, ended up later [after its captivity in the hands of the Philistines for seven months; 1 Samuel 4:17, 5:1-2, 6:1], being in a single place [Kirjathjearim] for 20 years [1 Samuel 7:2]. Also, the Qur'an says that David was the first prophet/king, and yet according to Scripture king Saul, was a Prophet and King also before him [1 Samuel 10:6, 10:10-13, 11:15]. See also 1 Samuel 10:24, 11:12 in regards the peoples acceptance, rather than rejection, of Saul, as the Qur'an conversely states. It was only the children of Belial that rejected Saul, 1 Samuel 10:27. Please also take note that the Qur'an makes no mention of the captivity of the Ark, and absolutely reduces the Shekinah glory [the very presence of JEHOVAH God] to nothing more than a fuzzy feeling of 'acceptance

and peace'. The entire history of the false idol Dagon is passed over as well as many hundreds of years of material [Joshua, Judges, Samuel, etc, etc].

Additionally ridiculous, is the keeping of Moses sandals and staff, and the mention [in the Tafsir] 'images' [pictures] of the prophets were in the Ark, which had been 'given' to Adam, and handed down to Moses. Talk about relic worship! Scripture is clear that it was to Moses that the directions for building the Ark and Tabernacle were given [Exodus 25:9,40; Numbers 8:4; Joshua 22:28; Hebrews 8:5, etc], of which later on God showed David/Solomon how to build the stone Temple [1 Chronicles 28:11-12, 18-19].

The Qur'an has king Saul leaving from the "Holy House", which they say is Jerusalem, but nowhere in Scripture [KJB] does it say that Saul came from Jerusalem to fight the Philistines.

The Qur'an then confuses the events with Gideon, with the events of Saul going out to attack the Philistines, with a test by the river, and it is amazing that the Tafsir even mentions specifically 300 men that remained to fight. Scripture [KJB] is clear that this was during the time of Gideon, long before King Saul came onto the stage of history, see Judges 7:1-25.

Then the Qur'an teaches that the whole army went out to fight Goliath, when Scripture [KJB] is clear that David went alone to slay Goliath, see 1 Samuel 17:1-58. It was single man combat, then afterwards when David [alone] had killed Goliath, that Israel overran the Philistines, but before that they were greatly afraid, 1 Samuel 17:11.

The Scripture [KJB] nowhere teaches that David knew any language of birds as the Qur'an teaches, let alone to be able to pass it on to Solomon.]

[33] The awesome looking Cave-men [being 3, 5 or 7 persons [who can be sure right???] and a 'dog' with outstretched paws, being the 4th, 6th, or 8th of them], remaining asleep in the Cave for 300 years (300 solar and add 9 lunar (309 Lunar)), then being awakened for a test of calculating how long the sleep was [this is 'Common Core math' right???], and oh, P.S., don't ever consult a Jew or Christian about this event...

Surah 18:9-27 (al-Hilali-Khan translation) -

“... [v.9] Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs? [v.10] (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!” [v.11] Therefore, **We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.** [v.12] **Then We raised**

them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried. [v.13] We narrate unto you (O Muhammad) their story with truth: Truly they were young men who believed in their Lord (Allah), and We increased them in guidance. **[v.14] And We made their hearts firm and strong (with the light of Faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: “Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilah (god) other than him; if we did, we should indeed have uttered an enormity in disbelief.” [v.15] “These our people have taken for worship alihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.” [v.16] (The young men said to one another): “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling).” [v.17] And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path). [v.18] And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. [v.19]**

Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: “How long have you stayed (here)?” They said: “We have stayed (perhaps) a day or part of a day.” They said: “You Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.” **[v.20] “For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful.” [v.21] And thus We made their case known (to the people), that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour.** (Remember) when they (the people of the city) disputed among themselves about their case, they said: “Construct a building over them; their Lord knows best about them;” (then) those who won their point said (most probably the disbelievers): “We verily shall build a place of worship over them.” **[v.22] (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, – guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad): “My Lord knows best their number; none knows them but a few.”**

So debate not (about their number) except with the clear proof (which We have revealed to you). **And consult not any of them (people of the Scripture – Jews and Christians) about (the affair of) the people of the Cave. [v.23] And never say of anything, “I shall do such and such thing tomorrow.” [v.24] Except (with the saying), “If Allah will!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” [v.25] And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years).** (Tafsir Al-Qurtubi) **[v.26] Say: “Allah knows best how long they stayed. With Him is (the knowledge of)**

the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Wali (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule.” [v.27] **And recite what has been revealed to you (O Muhammad) of the Book (the Qur'an) of your Lord** (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). **None can change His Words**, and none will you find as a refuge other than Him.” ...”

Tafsir of al-Jalalayn on Surah 18:19,22,25 -

“... [18:19] And so, just as We did with them that which We have mentioned, it was that We aroused them, We awakened them, that they might question one another, concerning their state and the length of their stay [in the cave]. One of them said, ‘How long have you tarried?’ They said, ‘We have tarried a day, or part of a day’: [he said this] because they had entered the cave at sunrise and were awakened at sunset, and so they thought that it was [the time of] sunset on the day of their entry. Then, they said, unsure about this [fact], ‘Your Lord knows best how long you have tarried. Now send one of you with this silver coin of yours (read bi-warqikum or bi-wariqikum) **to the city — which is said to be the one now called Tarsus (Tarasūs)** — and let him see which is the purest food, that is, which of the foods of the city is the purest, and [let him] bring you a supply thereof. Let him be careful and not make anyone aware of you. [18:22] They will say, that is, [some of] those disputing the number of the youths [of the cave] at the time of the Prophet (s), in other words, some of these will say that they [the youths] were: **‘Three; their dog the fourth of them’; and they, some [others] among them, will say, ‘Five; their dog the sixth of them’ — both of these sayings were those of the Christians of Najrān — guessing at random, in other words, out of supposition, not having been present with them [at the time], and this [statement ‘guessing at random’] refers back to both sayings, and is in the accusative because it is an object denoting reason, in other words, [they said this] for the reason that they were [merely] supposing it. And they, that is, the believers, will say, ‘Seven; and their dog the eighth of them’ (the sentence is [part of] the subject clause, the predicate of which is the adjectival qualification of sab‘a, ‘seven’ [namely, thāminuhum, ‘the eighth of them’] with the additional wāw [wathāminuhum], which is said to be for emphasis, or an indication that the adjective is [semantically] attached to that which it is qualifying). The qualification of the first two sayings as being ‘random’, but not the third, is proof that [the latter] is the satisfactory and correct [number]. Say: ‘My Lord knows best their number, and none knows them except a few’: Ibn ‘Abbās said, ‘I am [one] of these “few” [described]’, and he mentioned that **they were seven**. So do not contend concerning them except with an outward manner [of contention], [except] with that which has been revealed to you, **and do not question concerning them, do not ask for opinions [from], any of them, [from] the People of the Scripture, the Jews**. The people of Mecca asked him [the Prophet] about the story of the People of the Cave, and so he said to them, ‘I will tell you about it tomorrow’, but without adding [the words], ‘If God wills’ (inshā’a’ Lāhu) and so the following was revealed:” [18:25] **And they tarried in the Cave three hundred (read [with tanwīn] thalāthami’atin) years (sinīn is an explicative supplement to thalāthami’atin, ‘three****

hundred’): these three hundred years in the case of the People of the Cave were solar years; but for [the number of] lunar ones, the Arabs add nine years thereto, and this is mentioned in His saying: and add nine, that is, nine years; in other words three hundred solar years, while three hundred and nine lunar ones.” ...”

[34] The dead man [apparently it is supposed to be Ezra [who according to one Tafsir al-Qurtubi was carried captive to Babylon], or some other, as the Tafsirs are convoluted], that was dead for 100 years, then raised to life again, and given a pop quiz by Allah about how long the man was dead for [how would he know, for according to the Scripture [KJB] the dead know not anything [Job 14:21; Ecclesiastes 9:5,6,10, etc], duh!]:

Surah 2:259 (al-Hilali-Khan translation) -

“... [v.259] Or like the one who passed by a town and it had tumbled over its roofs. he said: “Oh! How will Allah ever bring it to life after its death?” So Allah caused him to die for a hundred years, then raised him up (again). He said: “How long did you remain (dead)?” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day”. He said: “Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh”. When this was clearly shown to him, he said, “I know (now) that Allah is Able to do all things.” ...”

Tafsir of al-Jalalayn on Surah 2:259 -

“... [2:259] **Or, did you see, such as he, Ezra (‘Uzayr),** who (the kāf of ka’lladhī, ‘such as he who’, is extra) **passed by a city, namely, the Holy House [sc. Jerusalem], riding on an ass and carrying with him a basket of figs and a cup of juice, [a city] that was fallen down, collapsed, upon its turrets, its roof tops: after Nebuchadnezzar had destroyed it; he said, ‘How (annā means kayfa, ‘how’) shall God give life to this now that it is dead?’, challenging the power of the exalted One, so God made him die, and remain dead for, a hundred years, then he raised him up, brought him back to life to show him how this could be done; He, God, said, ‘How long have you tarried?’, been here?; he said, ‘I have tarried a day, or part of a day’, because he fell asleep before noon, and was made dead and then brought back to life again at sunset, and thus he thought it was a day’s sleep; He said, ‘Nay; you have tarried a hundred years. Look at your food, the figs, and drink, the cup of juice, it has not spoiled, despite the length of time** (the final hā’ of yatasannah, ‘to spoil’, is said to belong to the original root, s-n-h; but it is also said to be silent, in which case the root would be s-n-y; a variant reading omits the final hā’); **and look at your ass, how it is, and he saw that it had died, and all that remained were its withered white bones. We did this so that you would know and, so that We would make you a sign, of [the truth of] the Resurrection, for the people. And look at the bones, of the ass, how We shall set them up, how We shall raise them back to life** (nunshiruhā, or nanshiruhā, derived from the two expressions, nashara and anshara; a variant reading has nunshizuhā, meaning **‘How We shall move it and make it stand’);**

and then clothe them with flesh’, and when he looked at it, he saw that [the bones] had been reconstituted and clothed with flesh, and that the Spirit had been breathed into it, making it bray. So, when it was made clear to him, as a result of witnessing it, he said, ‘I know (a variant reading for a‘lam, ‘I know’, has [the imperative] i‘lam, ‘know!’), thus making it a command from God), with the knowledge of direct vision, that God has power over all things’”

Tafsir of al-Qurtubi on Surah 2:259 -

“... Or the one who passed by a town which had fallen into ruin? “Aw” (or) is a conjunction which has its normal meaning here. According to al-Kasa'i and al-Farra' it refers back to the “What about ... ?” in the previous Ayat. A “qarya” (town) is called that because people gather (qara) in it. **Najiyya ibn Ka'b, Qatada, Ibn 'Abbas, ar-Rabi', 'Ikrima and ad-Dahhak said, “The one who passed by the town was 'Uzayr.’” Wahb ibn Munabbih, 'Abdullah ibn 'Ubayd and 'Abdullah ibn Bakr said that it was Irmiya', who was a Prophet. Ibn Ishaq said that Irmiya' is al-Khidr. Ibn 'Atiyya said that that was also his position. If al-Khidr is Irmiya', it is not improbable since al-Khidr has been alive from the time of Musa until now according to the sound position on that which will be talked about in Surat al-Kahf Mujahid said that he was an unnamed man of the tribe of Israel. An-Naqqash said that it is said that he was the servant of Lut. Al-Qutaybi has one statement saying that it is Shu'ayb and the one who restored it to life after it was ruined was Kushik al-Farisi and that the town is Jerusalem as stated by Wahb ibn Munabbih, Qatada, ar-Rabi' ibn Anas and others.** The story goes **that Jerusalem had been destroyed by Nebuchadnezzar and the Israelites taken in captivity to Babylon. 'Uzayr was one of them. He was one of the scholars of the Israelites. He went out one day for something he needed to Dayr Hizqal on the banks of the Tigris. He stopped under the shade of a tree. He tied his donkey up in the shade of the tree and then went around the town and did not see anyone living there. It was fallen down and deserted. He said, “How can Allah restore this to life when it has died?” It is said that it was the town from which thousands fled out of fear of death referred to earlier in 2:243. Ibn Zayd said that. Ibn Zayd said that it was those people who left their homes in thousands in fear of death and Allah told them, “Die!” A man passed by their decayed bones and stopped to look and said. “How can Allah restore this to life when it has died?” Allah caused him to die a hundred years.** Ibn 'Atiyya, however, says that this position of Ibn Zayd is contrary to the words of the ayat since the ayat mentions a town fallen into ruin. In the expression "fallen into ruin" (khawiyatun 'ala 'urushiha) the word 'urush means roofs of houses and what is set up for the sake of shade or shelter. The expression means that the roofs fell in and then the walls fell in on top of them. That is what as-Suddi says and at-Tabari prefers it. Others said that it simply means that the place was uninhabited while the houses were still standing and the expression simply means “empty”. He asked, 'How can Allah restore this to life when it has died?' This means: “by what means and method?” The literal meaning of the expression is about bringing the town back to life by restoring its inhabitants and prosperity, as one uses the expression today for the cities which are unlikely to be re-inhabited. Allah made a greater example than what the asker had intended by

his question: actually bringing the dead to life. Ibn 'Atiyya said that the question does not imply doubt about the power of Allah Almighty to bring the town to life. It is ignorance of the way in which it could occur. **Allah caused him to die a hundred years then brought him back to life. A year ('am) is called that because it is the amount of time it takes for the sun to “swim” ('ama) around the celestial sphere. The literal meaning of this Ayat is to make someone die by removing their ruh from their body.** In the story behind this Ayat, **it is related that Allah sent a king to refurbish it and renew it so that it was complete when the speaker was revived. It is said that seventy years after his death Allah sent a Persian king called Kushk who refurbished it in thirty years.** Then He asked, 'How long have you been here?' There is disagreement about the one who asked this. It is said that it was Allah Almighty. It is said that the man heard an unseen voice. It is said that it was Jibril or a Prophet or a believing man of the people who saw him. The most apparent position is that it was Allah because of the rest of the ayat. Allah knows best. He replied, 'I have been here a day or part of a day.' This is what he thought and so he was not lying when he said it. **Ibn Jurayj, QaHida and ar-Rabi' said that Allah made him die in the morning and then raised him up before sunset so that he thought that it was the same day. When he saw the remaining sun, he was afraid that he had lied in saying, “a day,” so he added “or part of a day.” He was told that he had been there a hundred years and he saw how the town was flourishing and its trees and buildings as evidence of that. Look at your food and drink- it has not gone bad - It is said that his food and drink consisted of green figs and grapes, which he had gathered from the trees of the town he passed by, and a skin of wine. The words “it has not gone bad” mean that it had not changed over the years. A lot is said about the derivation of this word “gone bad” and it comes down to either “your food has not been changed by drying up” or “it has not been changed by the passage of years,” and so has remained fresh, and look at your donkey Wahb ibn Munabbih said, “Look at how we re-connect its bones and bring it to life bit by bit.” It is related that Allah brought it to life by re-connecting its bones and then clothing them in flesh. Then an angel came and breathed the spirit into it and the donkey stood up and brayed. This is what most commentators say.** Wahb and ad-Dahhak also said that it can mean: look at your donkey standing, untouched after a hundred years. so We can make you a Sign for all mankind. A sign of resurrection after death. He was still the age he had been when he died and his sons and grandsons were old men. **'Ikrima said that he was forty when he died. 'Ali said that his wife was pregnant when he left and that he was fifty. He returned to his family after his resurrection. Ibn 'Abbas related, “When Allah brought 'Uzayr to life and he mounted his donkey and rode to his home, he did not recognise people nor did they recognise him. He found an old blind woman in his house who was the mother of the household. This woman had been 20 when 'Uzayr left. He asked her, 'Is this Uzayr's house?' She said, 'Yes!' and wept and then said, "Uzayr left us in such and such a year.' He said, 'I am 'Uzayr.' She said, "Uzayr has been gone for a hundred years.' He replied, 'Allah made me die for a hundred years and then brought me to life again.' She said, “Uzayr was someone whose supplication for the sick and afflicted was answered. Ask Allah to restore my sight to me.' He prayed to Allah and wiped her eyes with his hand and she was healed where**

she was as if she had been released. She said, 'I testify that you are 'Uzayr!' She went to the assembly of the tribe of Israel, which included a son of 'Uzayr's, who was one hundred and twenty-eight years old, and his grandsons who were old men. She said, 'People! By Allah, this is 'Uzayr!' His son went to him with the people and his son said, 'My father had a black mole like the crescent moon between his shoulders.' He saw it and knew that it was 'Uzayr.'” **Look at the bones- how We raise them up and clothe them in flesh.** “Raise them up” is read as nunshizuhii by the Kufans and Ibn 'Amir and nunshiruha by everyone else. In either case it means to bring to life. It is as if death rolls up the bones and limbs and revivification and joining the limbs together is like spreading them out and opening them up (nashara) again. If it is read nashaza it means an elevated place and the verb means to raise. Makki: says that this gives the picture of the bones rising to one another. When it had become clear to him, he said, 'Now I know that Allah has power over all things.' Some say that he meant that he saw it with his own eyes and some say that it means that he understood it. Makki: said that he reported that he had witnessed the power of Allah to bring the dead to life and had certainty of that by witnessing its occurrence. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses on Surah 2:259 -

“... (Or like the one who passed by a town in ruin up to its roofs) to the Ayah above by using 'or'. **Ibn Abi Hatim recorded that 'Ali bin Abi Talib said that the Ayah [2:259] meant 'Uzayr. Ibn Jarir also reported it, and this explanation was also reported by Ibn Jarir and Ibn Abi Hatim from Ibn 'Abbas, Al-Hasan, Qatadah, As-Suddi and Sulayman bin Buraydah.** Mujahid bin Jabr said that the Ayah refers to a man from the Children of Israel, and **the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.** (in ruin) means, it became empty of people. Allah's statement , (up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. **'Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it.** He said, (Oh! How will Allah ever bring it to life after its death) because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allah said, (So Allah caused him to die for a hundred years, then raised him up (again).) **The city was rebuilt seventy years after the man ('Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allah resurrected 'Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel, (“How long did you remain (dead)” He (the man) said: “(Perhaps) I remained (dead) a day or part of a day.”)** The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said, (“Or part of a day.” **He said: “Nay, you have remained (dead) for a hundred years,** look at your food and your drink, they show no change.”) He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot .

(And look at your donkey!), “How Allah brings it back to life while you are watching.” (And thus We have made of you a sign for the people) that Resurrection occurs. (Look at the bones, how We Nunshizuha) meaning, collect them and put them back together. In his Mustadrak, Al-Hakim, recorded that Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this Ayah, (how We Nunshizuha.) Al-Hakim said; **“Its chain is Sahih** and they (Al-Bukhari and Muslim) did not record it.” The Ayah was also read, “Nunshiruha” meaning, bring them back to life, as Mujahid stated. (And clothe them with flesh.) **As-Suddi said, “Uzayr observed the bones of his donkey, which were scattered all around him to his right and left , and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave.” All this occurred while 'Uzayr was watching,** and this is when he proclaimed, (He said, “I know (now) that Allah is able to do all things,”) meaning, “I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time.” ...”

[Ezra didn't live during the time of the Babylonian captivity. Jeremiah, Ezekiel and Daniel did. However, Ezra was alive during the reign of the Persian-Media kingdom, when Artaxerxes I Longimanus [Macrocheir] was ruling [even in his 7th Year and later], see Ezra 7 & 10, whole chapters, as well as Nehemiah 8, whole chapter. Ezra was never resurrected for a little while in Scripture [KJB].]

[35] Ibrahim, and a tiny faith, and the demonstration of the 4 birds (peacock, eagle, raven and cock [rooster], or was it a peacock, dove, crow and cock [rooster], or was it a peacock, dove, crane, and cock [rooster], etc), which Ibrahim was told to cut up, and place their parts on various hills, and he kept the heads near him, and when he was told by Allah to summon them, all the parts whisked through the air [magically] and put themselves back together and became alive again:

Surah 2:260 (al-Hilali-Khan translation) -

“... [v.260] And (remember) when Ibrahim (Abraham) said, “My Lord! Show me how You give life to the dead.” He (Allah) said: “Do you not believe?” He [Ibrahim (Abraham)] said: “Yes (I believe), but to be stronger in Faith.” He said: **“Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise. ...”**

Tafsir of al-Jalalyn on Surah 2:260 -

“... [2:260] And, mention, when Abraham said, ‘My Lord show me how You give life to the dead,’ He, God, exalted be He, said, to him, ‘Why, do you not believe?’, in My power to revive; God asks him this even though He knows of his belief in this [power], as a response to his request, and so that the ones

listening will know the purpose [of the request]; ‘Yes,’ I do believe, he said, ‘but, I ask You, so that my heart may be re-assured’, [so that it may be] at peace, through direct vision, in addition to that [certainty] which is sought through logical reasoning. Said He, **‘Take four birds, and twist them to you (sirhunna, or surhunna), turn them towards you, cut them up and mix together their flesh and feathers, then set a part of them on every hill, in the land around you, then summon them, to you, and they will come to you in haste.** And know that God is Mighty, that nothing is beyond Him, Wise’, in His actions. **Abraham took a peacock, an eagle, a raven and a cock and did with them as has been mentioned, but kept their heads with him. He called them, and all the parts began to fly back together, combining until they were whole and returning to their heads. ...’**

Tafsir of al-Qurtubi on Surah 2:260 [sections throughout] -

“... It is agreed that Prophets are protected from major wrong actions and minor ones which are vile by consensus. ... Doubt of this sort is not permissible for the Prophets. It constitutes disbelief. The Prophets agree on Resurrection. Allah reported that Shaytan has no way against His Prophets and awliyi '. He said, “You have no authority over any of My slaves.” (15:42) If he has no power over them, how could he make them doubt? ...

It is said that they were **a cock, a peacock, a dove and a crow**. Ibn Ishaq mentioned that from some scholars. Mujahid, Ibn Jurayj 'Ata' ibn Yasar and Ibn Zayd said that. **Ibn 'Abbas said it was a crane instead of a crow**, and elsewhere **an eagle in place of the dove**. **Ibrahim took these birds as he was commanded and slaughtered them and then cut them into small pieces. He mixed their flesh together with the blood and feathers so that they were all jumbled together and then put parts of that mixture on each mountain. He stood where he could see those pieces while he kept the heads of the birds in his hand. Then he said, “Come by Allah's permission,” and those parts flew and the blood flew to the blood and feathers to feathers until they were as they had been at first but headless. Then he repeated the call and they ran to him until their heads were placed on their bodies and they flew away by Allah's permission.** Az-Zajjaj said that it means: “put a piece of each on each mountain.” The words “~urhunna ilayka” (train them to yourself) may mean make them incline to you but are also said to mean “cut them up”. Ibn 'Abbas, Mujahid, Abfi 'Abda and al-Anbari said that. Ibn Ishaq said that the expression comes from Syriac. Ad-Dahhak, 'Ikrima, and Ibn 'Abbas in another transmission said that it means “cut” in Nabatean. It is said that it means “to make them incline to you”. It is said that there is something elided and the sense is: make them incline to you and then cut them up. ...”

[36] All parts of man's flesh and bones decays in death except the immortal, indestructible coccyx [hey I didn't make this stuff up] -

Sahih al-Bukhari, Volume 6, Book 60, Number 338 -

“... Narrated Abu Huraira: The Prophet said, “Between the two blowing of the trumpet there will be forty.” The people said, “O Abu Huraira! Forty days?” I refused to reply.

They said, “Forty years?” I refused to reply and added: **Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. ...**”

Sahih al-Bukhari, Volume 6, Book 60, Number 457 -

“... Narrated Al—Amash: Abu Huraira said, “Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.’” Somebody asked Abu Huraira, “Forty days?” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abu Huraira added. “Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, **There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection.**” (See Hadith No. 338) ...”

Sahih Muslim, Book 041, Chapter 26, Number 7055 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Between the two blowings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean forty months? He said: I cannot say anything They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable. **The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection. ...**”

Sahih Muslim, Book 041, Chapter 26, Number 7056 -

“... **Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The earth would consume every son of Adam except his spinal chord from which his body would be reconstituted (on the Day of Resurrection). ...**”

Sahih Muslim, Book 041, Chapter 26, Number 7057 -

“... Abu Huraira reported so many ahadith from Allah's Apostle (may peace be upon him) and amongst these one was this that Allah's Messenger (may peace be upon him) said: **There is a bone in the human being which the earth would never consume and it is from this that new bodies would be reconstituted (on the Day of Resurrection). They said: Allah's Messenger, which bone is that? Thereupon he said: It is the spinal bone. ...**”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (And look at the bones, how We bring them together and clothe them with flesh.) (2:259) **In the Two Sahihs it is narrated by way of Al-A`mash from Abu Salih, from Abu Hurayrah that the Prophet said, (All of the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.) ...**”

[37] Musa, the many callings unto the Lord, the frustrating peoples, and the almost not slaughtered bright yellow Cow [not too old and not too young now...], so we can lay the smack down on the dead man:

Surah 2:67-71 (al-Hilali-Khan translation) -

“... [v.67] And (remember) when Musa (Moses) said to his people: “Verily, **Allah commands you that you slaughter a cow.**” They said, “Do you make fun of us?” He said, “I take Allah's Refuge from being among Al-Jahilun (the ignorant or the foolish).” [v.68] They said, “**Call upon your Lord for us that He may make plain to us what it is!**” He said, “He says, 'Verily, **it is a cow neither too old nor too young, but (it is) between the two conditions**', so do what you are commanded.” [v.69] They said, “**Call upon your Lord for us to make plain to us its colour.**” He said, “He says, '**It is a yellow cow, bright in its colour, pleasing the beholders.**'” [v.70] They said, “**Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike.** And surely, if Allah wills, we will be guided.” [v.71] He [Musa (Moses)] said, “**He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'**” They said, “Now you have brought the truth.” **So they slaughtered it though they were near to not doing it.**” [v.72] And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. [v.73] **So We said: “Strike him (the dead man) with a piece of it (the cow).”** Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand. ...”

[Wow! They have no idea why they were to slaughter the cow. They resisted in doing it. They even got the wrong colour [bright yellow] compared to the Scripture [KJB]. Then they smacked the dead [murdered] man with it!!! Muhammad/Allah hate the “blood” atonement. They reject the sacrifice of Jesus. Yet, without “blood” there is no remission of sins.]

The Scriptures [KJB]:

Numbers 19:1 KJB - And the LORD spake unto Moses and unto Aaron, saying,

Numbers 19:2 KJB - This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a **red heifer without spot, wherein is no blemish, and upon which never came yoke:**

Numbers 19:3 KJB - And ye shall give her unto Eleazar the priest, that **he may bring her** forth without the camp, and one shall **slay her** before his face:

Numbers 19:4 KJB - And Eleazar the priest shall take of **her blood** with his finger, and sprinkle of **her blood directly before the tabernacle of the congregation seven times:**

Numbers 19:5 KJB - And one shall **burn the heifer** in his sight; **her skin, and**

her flesh, and her blood, with her dung, shall he burn:

Numbers 19:6 KJB - And the priest shall take **cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.**

Numbers 19:7 KJB - Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

Numbers 19:8 KJB - And he that **burneth her** shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

Numbers 19:9 KJB - And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: **it is a purification for sin.**

Numbers 19:10 KJB - And **he that gathereth the ashes of the heifer** shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Deuteronomy 21:1 KJB - If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

Deuteronomy 21:2 KJB - Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

Deuteronomy 21:3 KJB - And it shall be, that the city which is next unto the slain man, even the elders of that city shall take **an heifer, which hath not been wrought with, and which hath not drawn in the yoke;**

Deuteronomy 21:4 KJB - And the elders of that city shall bring down **the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:**

Deuteronomy 21:5 KJB - And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

Deuteronomy 21:6 KJB - And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

Deuteronomy 21:7 KJB - And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

Deuteronomy 21:8 KJB - Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge.

And **the blood shall be forgiven them.**

Deuteronomy 21:9 KJB - **So shalt thou put away the guilt of innocent blood from among you,** when thou shalt do that which is right in the sight of the LORD.

Hebrews 9:13 KJB - For if the blood of bulls and of goats, and **the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

Hebrews 9:14 KJB - How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:22 KJB - And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

[38] Islamic Adam and Hawwa [Islamic Eve, not mentioned by name in the Qur'an] and Iblis [Satan] and the serpent were sent down from Islamic Heavenly Paradise to earth in differing locations for each:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Ibn Abi Hatim narrated that Ubayy bin Ka'b said that the Messenger of Allah said, (Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Rahman called him, 'O Adam! Are you running away from Me' When Adam heard the words of Ar-Rahman (Allah), he said, 'No, O my Lord! But I am shy. ')

Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn 'Abbas said, “Adam was allowed to reside in Paradise during the time period between the 'Asr (Afternoon) prayer, until sunset. “ Al-Hakim then commented this is “Sahih according to the Two Shaykhs (Al-Bukhari and Muslim), but they did not include it in their collections. “Also, Ibn Abi Hatim recorded Ibn 'Abbas saying, **“Allah sent Adam to earth to an area called, Dahna, between Makkah and At -Ta'if . “Al-Hasan Al-Basri said that Adam was sent down to India, while Hawwa' was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan. This was reported by Ibn Abi Hatim.** Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said, (Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.)

If one asks, “If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert , then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)” Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-

Nihayah. The majority of scholars said that Shaytan was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblis hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that Shaytan led Adam and Hawwa' astray on his way out of Paradise. Some scholars said that he led Adam and Hawwa' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurtubi mentioned several beneficial Hadiths here about snakes and the ruling on killing them. ...”

[??] unverified:

Musnad Ahmad 16245 -

“... [Mua’wiya said]: I saw the prophet sucking on the tongue or the lips of Al-Hassan son of Ali, may the prayers of Allah be upon him. For no tongue or lips that the prophet sucked on will be tormented (by hell fire). ...”